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FOXES AND FIREBRANDS: OR, A SPECIMEN OF THE DANGER and HARMONY of *POPERY* and *SEPARATION*.

SHEWING,

Rome's Grand Plot to obtain Toleration for her Religion, and to Re-establish Popery; by way of Petition, by fair Entreaties, by proposing of Marriages between Protestant and Romish Princes, by Separation, Rebellion, Schisms, Sects, by opposing Settlements, and Uniformity, and contriving the Death of King *Charles* the First, and the Evils that followed to introduce Popery, and to ruin the Protestant Religion.

Tantum Religio potuit suadere Malorum.

The Third and Last Part.

London, Printed for *Awnsham Churchill*, at the *Black-Swan* in *Ave-Mary-Lane*, near *Amen-Corner*, 1689.

ERRATA.

PAge 4. l. 4. for *manfully* read *unmannerly*: p. 7. in the Marginal Note, for *periſhing* r. *perſiſting*: p. 32. l. 12. for *Fac. Secundi* r. *Fac. Primi*: p. 50. l. 6. for *Poſſeſſors* r. *Proſeſſors*: p. 52. l. 22. for *to* r. *of*: p. 57. l. 6. after *which* put *we*: p. 66. l. 20. dele *King*: p. 74. l. 5. for *of* r. *from*: p. 76. laſt l. dele *Queen*: p. 81. l. 21. for the *ſole* r. *an*: p. 84. l. 9. put *in of* after *ſeveral*: p. 103. l. 15. for *Purſuants* r. *Purſevants*: p. 122. for *'tis more certain then*, r. *'tis as certain as*.

TO

The Reader.

THE Perils and Dangers the Church of England *lay under of late, Especially, the Government professing the Doctrine of the Church of* Rome, *and she esteeming all Christians Hereticks, not owning her and her Pope Infallible, caused me to gather these Collections, partly out of the Memoirs of Wise and Learned Men, Lay, and Ecclesiastical, and from other Authors for my particular Satisfaction: But again recollecting how useful they may prove to a peaceable Settlement*

of Church and State, and how they may do good to many ſeduced either by Popery or Separation, I do humbly lay it before you, as a Looking-Glaſs, wherein you may ſee the Danger of both, or as a warning to my Countrymen to Eſchew Either, and to walk Chriſtian like in the band of Unity.

I alſo ſet it forth to be common, partly, to reclaim the moſt Haggard Papiſts if they will not wilfully ſhut their Eyes, and ſtop their Ears; and alſo to all Proteſtants in General, to ſhew the Neceſſity of true Chriſtian and Brotherly Union: As this Piece may ſerve for the removing of Jars amongſt Proteſtants, ſo likewiſe for the future ſtopping of the Mouths of Slanderous Jeſuits and Maſs Prieſts, that impute to us Proteſtants wicked Opinions and Practices, no way defended, are unable

to

to defend their own Doctrines and Evil Practices, which they publickly Profess and Commend, as to raise Rebellions for their Mother Rome's *Temporal Ends, to destroy Monarchy, make Factions, sow the Seeds of Divisions and Troubles, all to make the Scriptures Odious, and those who Authorize the same.*

Finally, I hope wise Christians may learn by these Collections of ours, neither to trust the Adversary, who maketh no Conscience of Lying or Slandering, nor to Condemn the Innocent, before they be Heard and Convicted.

Vouchsafe therefore (Christian Reader) to Read these Collections and Discourse with Attention, but Judge without Partiality, and then I doubt not, you will beware of Separations amongst Protestants, and abhor the

impious Doctrines of Rome *and her Jesuites.*

Let us therefore Embrace that Religion that is Derived from the Apostles and Prophets, that is true Catholick (not Papal) and most Ancient, and beware of all Prophane Novelties, be they Sectical or Papal, and then as we walk by Faith in this Life, so shall we attain to the Vision of the Face of God in the Life to come, and also Reign with him Everlastingly through Christ, who is, Via, veritas, Vita.

Philirenes.

FOXES AND FIREBRANDS, &c.

The Third Part.

AFter that the Almighty God had been pleased to cause the Light of his Holy Word to be restored to this Realm, *Mary*, (afterwards Queen of *England* persisting in the Romish Faith) earnestly besought her Brother King *Edward* the Sixth, both by Letters and by the Mediation of *Charles* 5th, the Emperor, that she might have the free use of Mass in her Family, alledging her * Conscience, That her House was her Block, &c. King *Edward* by his Council

* Note, that from this word *Conscience*, all others who would not come to the Reformed Prayers, pretented the same Liberty.

Council made Answer, That it was well liked, that she should have her House her Flock, but not exempt from the Laws and Orders Established. * Neither may there be a Flock of the King's Subjects, but such as would hear and follow the Voice of the King their Shepherd; God disallowing it, Reason and Law forbidding it, Policy abhorring it, and her Grace may not require it.

* Under the Pretence of admitting Mass to all Embassadors, the Q. Dowager, &c. all others flock to Mass, which is not for the Protestants Interest.

However, at the earnest Intreaty made in the Emperor's Name, thus much was Granted; that for his and her sake, it should be suffered and winked at, if she had private Mass used in her own Closet, for a season, until she might be better Informed, wherein was some hope, having only with her a few of her own Chamber; so that for all the rest of her Household, the Service of the Realm should be used.

After this was granted in words, the Emperor's Ambassador desired some Testimony of the Promise under the Great Seal, but this was denied, then he desired to have it by a Letter, which

which was also denied, but not without shewing sound Reasons, that the Ambassador might be contented with those Reasons; and the Answer.

Upon this permissi of having private Mass granted to the Lady *Mary* and her Bed-Chamber; the *Romish* Chaplain took Liberty, and said Mass publickly abroad to others out of her Presence; which coming to the Privy Councils Knowledge, the Chaplain was Summoned before them, and Imprisoned: The Lady *Mary* earnestly mediated by word of Mouth, and by Letters to King *Edward*, and the Council for his Release. But they signified to her by Letter, dated (on Record) the 24*th* of *January* 1550. That though he had connived for a while, that she might be brought to the Truth by degrees through Brotherly Love, as others were by Duty, and in hopes of her Amendment; but seeing there was no hope, there ought to be no sufferance; they likewise alledged, That his charge was to have the same care over every Man's Estate, that every Man ought to have over his own:

Give *Rome* an Inch, and she takes an Ell.

A President against Papists as States how stand.

And

And that in her own Houſe, as ſhe would be loath openly to ſuffer one of her Servants being next her, moſt manfully to break her Orders, ſo muſt ſhe think in his ſtate, it would prejudice him to permit her Ladyſhip, being ſo great a Subject, not to keep his Laws; that her Neerneſs to him in Blood, her greatneſs in Eſtate, and the condition of the Time, made her Fault the Greater. The Example unnatural, that our Siſter ſhould do leſs for us, than our other Subjects, the Caſe Slanderous for ſo Great a Perſon to forſake our Majeſty.

All this could not prevail with the Lady *Mary*, ſome of her Adviſors ſtill urging her to perſiſt for Toleration of Maſs, and the Releaſement of her Chaplain. At laſt, in *Auguſt* following on the 24*th* Day of the ſame Month, King *Edward* ſent Commiſſioners to ſignifie to his Siſter *Mary*, That he did reſolutely determine it, Juſt, Neceſſary, and Expedient, that her Grace ſhould not in any ways Uſe, or Maintain the Private Maſs, or any other manner of Service, than ſuch as

by

by the Law of the Realm, was eſtabliſhed and allowed.

Here you may behold the Reſolution of a Godly, Pious, and Wiſe young Prince, God (by this his not tollerating of Idolatry within his Dominions) ſending unto this Nation another *Joſiah* to reſtore his Word, that Men may behold that out of the Mouths of Babes and Sucklings he had ordained Strength. Alſo herein he teſtified his true Zeal towards the Worſhip of God alone, not permitting his Dear Siſter (although his next Heir in Succeſſion) to practice Popery, being contrary to Chriſt's Goſpel, and the act of Reformation.

This Godly Reformation was laid aſide (after the Death of King *Edward*) by Queen *Mary* his Siſter, although ſhe had promiſed to tollerate the ſame (before her Proclaiming) to the People of *Norfolk*: It being not ſufficient for Proteſtants to exerciſe their Religion ſecretly, but to Martyr all thoſe who would not renounce the Reformation, and fall down and worſhip *Baal*.

Note as Papiſts ſay, No Contract with Hereticks, leſs Contract with Papiſts.

*Witneſs how the Proteſtants now fly from *Ireland*, leaving all to follow God.

Baal. * Hundreds chooſing rather to ſuffer, and abide the fiery Wrath of *Roman* Tyranny, than to ſerve Antichriſt.

But to proceed further, our ſecond *Deborah*, Queen *Elizabeth*, who ſtill retained the Goſpel in her Heart, as in other things ſo in Religion, according to her aſſumed Motto, *Semper eadem*, never ſuffering the leaſt innovation thereof, and therefore ſhe took great care to re-eſtabliſh, what her Brother King *Edward* had reformed; for as ſoon as ſhe came to the Crown, ſeveral Proteſtants (returning from *Geneva*, and other places in *Germany*, who had heard divers Forms of Prayers in ſeveral of the Reformed Churches abroad) began to frame divers Forms, being tranſported with an Humour of Novelties or Innovation; But this Wiſe Queen repreſſed all theſe Projects betimes, leſt diverſities of Religions amongſt her Subjects might Miniſter continual fewel to Sedition and Separation.

A Preſident for Proteſtant Succeſſors in *England*.

This

This her prudent Policy did not a little vex both Sectaries and Papists: as to the Reformed Churches abroad, she wrote, signifying, it was not with her Safety, Honour, and Credit to permit diversity of Opinions in a Kingdom, where none but she and her Council Governed, not owning either Imperial or Papal Powers, as several of the Princes and States there do, and are glad to compound with them: and thereby satisfied several of them.

Queen *Elizabeths* Reason why she would not permit diversity of Opinions in her Dominions.

In the Second year of her Reign, the Emperor and several of the Roman Catholick Princes wrote to her Majesty, making earnest Sute that those Romish Bishops and other of that Clergy, who were displaced for refusing the *Oath of Supremacy*, (which most of them had formerly taken in King *Henry* the Eighth's Reign, and Preached in their Sermons) might be mercifully dealt withal, there being as these Princes had written and numbered 9400 Ecclesiastical Preferments, and not above 189 displaced, whereof 14 were Bishops: and that Churches might be allowed to the Papists, in

A great Question to whom, or whether to Idolaters mercy ought to be shewn, they perishing in Idolatry.

in all the Cities and Chief Towns of the Realm.

Her Majesty in Answer to the Emperor and these Princes Desires, wrote after this manner, signifying, That although the Popish Bishops had insolently and openly opposed the Laws and the Peace of the Realm, and whereas they did still wilfully reject that Doctrine which many of them had publickly owned and declared in their Sermons during King *Henry* the *8th*, and King *Edward* the *6th* their Reigns, when they themselves were not Private Men, but Publick Magistrates: yet would she for so great Princes sake deal favourably with them, though not without some offence to her Subjects, because they had been so cruel to the poor Reformed Protestants in her Sisters Reign. But to grant them Churches wherein they might celebrate Mass, and have Congregations, she could not with the Safety of her Realm, and without wrong to her own Honour and Conscience, neither did she see * cause why she should Grant it, seeing *England*

* For want of seeing true Cause, has been the ruin of our Religion.

Embraced

embraced not new or ſtrange Doctrine, but the ſame which Chriſt commanded, and what the Primitive and Catholick Church had received, approved by the Ancient Fathers, as may be teſtified by their Writings: Therefore for her to allow Churches, which contradict the Truth and the Goſpel, were to Repeal the Laws Eſtabliſhed by Act of Parliament. Which for her to do, were but to ſow Religion out of Religion, to diſtract good ones Minds, to cheriſh Factions, to diſturb Religion, and the Common-wealth, and mingle Divine and Humane things: a thing Evil, indeed, but in Example worſt of all, to her own good Subjects hurtful, and unto themſelves, to whom it is granted, neither greatly commodious nor ſafe. *Therefore* (ſaith ſhe) *We Determine out of Our Natural Clemency, and eſpecially at your Requeſts, We are willing to heal the private Inſolency of a few, by much connivance, yet ſo as We might not encourage their obſtinate minds by Our Indulgence.*

See the care of this Queen, as if ſhe Prophetically foreſaw her Succeſſors deſigns to Repeal the Laws of Penal Laws and Teſt.

In this her Anſwer, the Reader may behold how Her Majeſty thought it

moſt requiſite for Religion, to order the State; and how ſhe ſuffered her ſelf to be directed by the Law of God, and by the Duty of Conſcience: Although in the Practice of many Eſtates it is otherwiſe, where the truth of Religion is perverted, and the ſenſe of Scripture wreſted (as it is yet in Popiſh Principalities) to maintain the unlawful uſe of ſuch State-Practices, as (in the truth of holy Judgment) are moſt Damnable.

The Romiſh Deſigns to bring in Popery by *England*'s Matching into Popiſh Principalities.

In theſe days the People of *England* were for Queen *Elizabeth* to Marry, upon which the Emperor ſent Count *Elpheſton*, to propoſe a Match between *Charles*, Arch-Duke of *Auſtria* his ſecond Son, and Queen *Elizabeth*: The Earl of *Suſſex* being at that time at the Imperial Court, theſe following Propoſitions were propoſed.

That a Publick Church might be allowed, wherein Maſs might be Celebrated to him and his;

This was denyed the Emperor and his Son. Then it was propoſed, That in ſome private place in the Court, he might peaceably hear Maſs, as was permitted

permitted to Catholick Princes Ambaſſadors in their Houſes; and that with theſe Conditions:

That no *Engliſhman* ſhould be admitted thereunto; and neither he nor his Servants ſhould ſpeak againſt the Proteſtant Reformation revived in *England*, or favour thoſe that did ſpeak againſt it.

That if any Diſpleaſure ſhould ariſe, in reſpect of Religion, he ſhould be preſent with the Queen at Divine Service, to be Celebrated after the Church of *England*.

Now note, *Charles* Arch-Duke of *Auſtria*, was at this time elevated, and conceived great hopes, that his Houſe already allied by Marriages with great Princes, would be much more augmented, by the addition of the Alliance with the Crown of *England*; and that the Romiſh Religion ſhould be tolerated for the preſent, and within a little ſpace of time be again thereby eſtabliſhed. The Papal hopes by this Match to avert Religion.

Our Wiſe Queen conſidering Religion, and how it ought to order State-Affairs, returned this Anſwer: *In caſe*

We ſhould Adhere, and Grant theſe Propoſals, We ſhould offend Our Conſcience, and openly break the Publick Laws of Our Realm, not without great Peril, both of Our Dignity and Safety.

Still the Romiſh Princes perſiſted in offering of Marriages to the Queen; amongſt other the Duke of *Anjou* treated: Wherein Toleration of the Romiſh Religion was much preſſed and inſiſted on, both by the Queen his Mother, and by *Charles* the Ninth, his Brother, then King of *France*.

This Prudent Queen (though at this time it was ſuggeſted that the Romiſh Religion was not deeply rooted in the young Dukes Heart, as he was Educated under *Carnlette*, a Perſon not averſe from the Proteſtant Religion, and that by degrees he might be brought to the Proteſtant Profeſſion, which might advance much to the good, and enlarging of the Proteſtant Intereſt and Religion) anſwered as became Gods Vicegerent, in her own Dominions, in this manner:

Although

Although the outward Exerciſe of Chriſtian Religion may haply be Tolerated with different Rights and Ceremonies, amongſt the Subjects of one and the ſame Kingdom; yet a different, yea, a flat contrary Exerciſe between Us, who are Queen, and whoſoever ſhall be Our Husband, will not only ſeem Perilous, but alſo Abſurd: Therefore, We pray you conſider, with an equal ballance, on the one ſide Our Hazards, on the other your Graces Honour and Repute. By Tolerating your Religion, We break the Laws Eſtabliſhed, and give offence to Our beſt Subjects, and an encouragement to Our worſt, which certainly would overweigh your Graces Honour. If your Grace will water more plentifully the Seeds of the Purer Religion, already Sown, and ſuffer more to be Sown, you ſhall ſoon ſee that it will be your chiefeſt Honour.

A Pattern for all Proteſtant Monarchs, to value Gods Truth above all Earthly Advantages.

This Anſwer being conſidered on both ſides, at length it came to this Iſſue, That provided the Duke of *Anjou* would be preſent with Queen

Rome would play at ſmall Game rather than ſtick out.

Elizabeth, at the Celebration of Divine Service, and not refuſe to learn the Inſtitution of the Proteſtant Religion, the Queen ſhould aſſent, that neither the Duke nor his Family, ſhould be conſtrained to uſe the Rights and Ceremonies of the Church of *England*, nor moleſted for other Divine Rights, not openly and manifeſtly repugnant to Gods Word, ſo as it were done in a certain private place, and no occaſion given to the *Engliſh* to break the Laws Eſtabliſhed.

See *Rome's* Averſion to the Word of God and his Church.

Foix (one of the Duke of *Anjou's* ſide) ſtuck at the Word, The Word of God; for whoſe ſatisfaction, Queen *Elizabeth* commanded inſtead of God's Word, to put in God's Church; which when he read, he liked it worſe than before, and for it, would have had the Catholick Church to have been put in: But *Elizabeth* flatly and ſtoutly refuſed, to alter the Word *God's Church*; after which, theſe Amours (by degrees) waxed cold.

This firm and ſound Reſolution of Queen *Elizabeth*, grated the Hearts of *Roman* Princes, and the See of *Rome*.

At

At last a Cogging Letter comes from the Pope, to wit, from *Pius Quartus* (who was then lately come to the Papacy) directed thus:

To Our most Dear Daughter, in Christ,
Elizabeth Queen of *England*. *Anno* 1560.

Pius Quartus his Letter to Q. *Elizabeth*, by his Nuncio *Vincent Parpalia*.

MOst dear Daughter in Christ, Salutation and Apostolical Benediction. God the searcher of all Hearts knoweth, and you may perceive, by the Advice which We have given you, to behave your self towards Our Eldest Son, Vincent Parpalia, *whom you know well how much We tender, and desire, according to the Duty of Our Office of Pastorship, to provide for your Salvation and Honour, together with the Establishment of your Reign, thereby Exhorting and Admonishing your Greatness, (most dear Daughter) that in rejecting those lewd Counsellors, who love themselves better than you, and aim at their private ends. You Implore the fear of God to your Counsel, and remembring the time of your Visitation, you observe Our Fatherly Admonitions, and*

Wholſom Counſels, and We will promiſe you, on Our part, all the Aſſiſtance you can deſire, not only for the comfort of your Soul, but for the Eſtabliſhment and Confirmation of your Royal Dignities, according to the Authority, Place and Charge, committed to Us from God. And if (as we moſt frequently deſire and hope) you return into the boſom of the Church, We will receive you with the like affectionate love, as the Father (of whom it is ſpoken in the Goſpel) received his Son, when he returned to him; and Our Joy ſhall be far greater than the Joy of a Father for his Son only: But you, in drawing after you the whole People of England, *ſhall heap with Joys, not only to your own particular Salvation, but to your whole Nation; Us, and the Univerſity of Our Brethren, whom you ſhall ſhortly (God willing) hear to be Aſſembled in an Oecumenick and General Council, for the Extirpation of Hereſies, and the whole Church together. You ſhall alſo cauſe the Heavens to rejoyce, and by ſuch a Memorable Act, purchaſe Renowned Glory to your Name, and a far more Glorious Crown than that wherewith*

you

you are already Crowned. But of that, the ſaid Vincent *ſhall more amply Certifie you, and fully demonſtrate Our fatherly affection towards you; whom We deſire your Highneſs to receive Courteouſly and Graciouſly, hearing him attentively, and give ſuch Credit to what he ſhall declare unto you, as you would unto your Self.*

Given at *Rome*, at St. *Peters* Palace, the 5th Day of *May* 1560, and of our Papacy the Firſt.

The proffers proffered by the Popes Nuncio ſlighted by Q. *Elizab.*

This Papal Epiſtle could not prevail, neither could *Vincent Parpalia's* other Offertures unto the Queen, to confirm out of his own Authority the *Engliſh* Liturgy, and to allow in *England* the Sacrament of the Lords Supper to be under both kinds (as at *Bohemia*) provided that Her Majeſty would rank her Self and her Subjects with the Church of *Rome*, and own all from that See, and its Authority: But God gave her his Grace, which was above all theſe proffers, neither to tolerate Popery within her Dominions,

minions, nor to accept of these proffers from the Hands of *Rome*; in which Act, she verified the Motto, *Simper eadem.*

Another Nuncio prohibited to come into *England.*

Notwithstanding these her firm Resolutions, and all her Denials to the Romish Princes, and to this Nuncio, yet *Rome* had Emissaries to try her, hoping thereby to propagate that Faith; amongst which Projects, this was one: *Pius Quartus* deputed another Nuncio into *England*, to wit, the Abbot of *Martmegues*, with Letters full of assurance of Love (as he pretended) but because of an Ancient Law, it is most expresly forbidden the Popes Nuncio's to come hither, before he had obtained leave, and to take an Oath before-hand, that when he should come hither, he should not work any thing by Subtilty, to the Prejudice of the King and Kingdom. This Abbot stayed at *Flanders*, and demanded leave to come hither, whereupon the Council of State Assembling, judged it not safe to admit him into the Realm. This Nuncio not being permitted to come

come hither, he and the Bishop of *Wittenburge*, the *French* Nuncio, laboured with the *French* King, and with other Romish Princes, to write hither, that the Queen might send over Ambassadors to the Council of *Trent*, about matters of Religion; but at the Receipt of their Letters, she Answer'd,

The French King, and other Princes, desire the Q. to send Ambassadors to the Council of *Trent*.

We desire with all Our Heart an Oecumenick Council, but We shall not send any Ambassadors from hence, as this Council is of the Pope, with whom We have nothing to do, as We disown, and reject that Authority: Neither is that Council Lawful, it being the Emperor's Property to Assign a Council, and not the Popes, he having no more Authority than another Bishop.

Queen *Eliz.* her Answer to the King in *France*, and the rest of the Princes.

This Queen, as she would not tolerate Popery, neither would she Countenance any thing that would seem Popish-like, to contradict the Reformation Established in her Brother King *Edward* the Sixth's Reign. For Example sake, I shall instance one passage, being a Memorial of

a

a Wise and Grave Statesman in those days, and had been several times Lord Deputy of *Ireland*, Sir *Henry Sidney* by Name; which Manuscript formerly remained with Sir *Robert Cotton*, a Learned Antiquary.

Anno 156½. A Memoir of Sir *Hen. Sidney's* in Manuscript, of his *fol.* 194.

On *New-years* day, being the Feast of our Saviour's Circumcision, Her Majesty came to St. *Paul's* to hear the Dean Preach, who thinking to please Her Majesty's fancy with a Novelty, by way of a *New-years* Gift, he having got a Service-book richly bound, in which were several Cuts or Pictures, placed before the Gospels and Epistles; also before the Feast days of the Church, representing the Stories and Passages proper for those days, he caused this Book to be placed before Her Majesty on the Cushen, which when she saw it, she opened it, but shut it up after she had perused it, and was perceived to frown and to blush, several taking notice thereof. She call'd the Verger, and bid him bring the Old Book, wherein she was formerly wont to read. After Sermon, whereas

It is propable, that some Jesuit occasioned the Cuts or Sculptures, lately brought into our Common Prayer, to make that Book infamous to Dissenters.

whereas ſhe was wont to get immediately on Horſeback, or into her Chariot, ſhe went ſtraight to the Veſtry, and ſpoke thus to the Dean:

Q. Mr. Dean, how came it to paſs a new Service Book was placed on my Cuſhen?

D. May it pleaſe Your Majeſty, I cauſed it to be placed there.

Q. Wherefore did you ſo?

D. To preſent Your Majeſty with a *New-years* Gift.

Q. You could never preſent me with a worſe.

D. Why ſo, Madam?

Q. You know I have an Averſion to Idolatry, to Images, and Pictures of this kind.

D. Wherein is the Idolatry, may it pleaſe Your Majeſty?

Q. In the Cuts reſembling Angels, Saints: Nay, groſſer Abſurdities, reſembling the Bleſſed Trinity.

D. I meant no harm, nor did I think it would offend Your Majeſty when I intended it for a *New-years* Gift.

Q. You

Q. *You must needs be Ignorant then: Have you forgot Our Proclamation against Images, Pictures, and Romish Reliques, in the Churches? Was it not read in your Deanery?*

D. It was read, but be Your Majesty assured, I meant no harm when I caused the Cuts to be Bound with the Service Book.

Q. *You must needs be very ignorant to do this after our Prohibition of them.*

D. It being my Ignorance, Your Majesty may the better pardon me.

Q. *I am sorry for it, yet glad to hear it was your Ignorance rather than your Opinion.*

D. Be Your Majesty assured it was my Ignorance.

Q. *If so, Mr. Dean, God grant you his Spirit, and more Wisdom for the future.*

D. Amen, I pray God.

Q. *I pray, Mr. Dean, how came you by these Pictures? Who Engraved them?*

D. I know not who Engraved them, I bought them.

Q. *From whom bought you them?*

D. From

D. From a *German.*

Q. It's well it was from a ſtranger, had it been any of Our Subjects, We ſhould have Queſtioned the matter. Pray let no more of theſe miſtakes, or of this kind, be committed within the Churches of Our Realm for the future.

D. There ſhall not.

All the Clergy in and about *London*, and the Wardens of each Pariſh (upon this conteſt) ſearched their Churches and Chappels, and cauſed all Paintings that ſeemed Romiſh affected, to be Waſhed out of the Walls, and placed ſeveral Texts of Scripture in lieu thereof.

Anno 1565. Sir *Henry Sidney*'s Memoire of a Match between Q. E. and the Emperors Brother, *fol.* 243.

The Emperor *Maximilian* the ſecond, ſent his Ambaſſador *Adam Smicorit*, to propoſe the Match again to Queen *Elizabeth*, upon very honourable conditions, between his ſecond Brother *Charles*, propoſing all things as formerly had been treated on; which Propoſals cauſed a Faction at Court, between the Earl of *Suſſex*, and the Earl of *Leiceſter*, who underhand oppoſed *Suſſex* in this

this Match, and so hindred the same, saying, It was impossible for Romish Princes to keep their Contracts with any Prince or Nation of a contrary Religion, whilst those Princes own a Papal Jurisdiction: But this breach between them, Her Majesty took up, and reconciled them; and declared, That unless she was certain of a firm Contract, to the Proposals, she would neither Marry, nor venture the hazard of ruining her Brother's Reformation in Religion.

Thus the Queen was cautious and wary, not to tolerate Popery, nor to encourage it in the least.

A Memoire of the Lord *Cecil's*, *Anno* 1567.

In these days (saith the Lord *Cecil*, an Eminent States-man) men began to speak against the Reformed Prayers, Established first by King *Edward* the Sixth and his Parliament, and since by Her Majesty and her Parliament; upon which account, divers Papists disguisedly spoke as bitterly against the Reformed Prayers of the Church, as those then called Puritans did. For in the year 1567. a Dominican Friar, named *Faithful Commin*,

Behold how *Rome* broached Separation, when she could not obtain a Toleration.

Commin, a Perſon generally reputed a Zealous Proteſtant, and much admired, and followed by the People, for his ſeeming Piety; and ſpeaking againſt *Pius Quintus*, then Pope, was accuſed by *John*, Chaplain to the Archbiſhop of *Canterbury*, *Nicholas Draper*, and *Mary* Dean, who being ſworn upon the holy Evangeliſts, before Her Majeſty, and the Lords of the Council, depoſed that the ſaid *Faithful Commin* was no true Proteſtant, but a falſe Impoſtor, and a ſower of Sedition, amongſt Her Majeſty's Loyal Subjects. Upon which, on *Monday* the 5th of *April*, the ſaid *Faithful Commin* was brought before Her Majeſty, and the Honourable Lords of the Privy Council, and there examined by His Grace *Matthew Parker*, Archbiſhop of *Canterbury*; all which Memoire of Examination, is already ſet down in Foxes and Firebrands, beginning *pag.* 13. which is here too long to be repeated.

A Narrative out of the Regiſtry of *Rocheſter.*

Likewiſe in the year following, one *Thomas Heth*, Brother to *Nicholas Heth*, Biſhop of *Rocheſter*, in the Reign of King *Henry* the Eighth, came to the Dean of *Rocheſter*'s, and pretending to be a poor Miniſter, made Application to him, to preſent him to the Biſhop, in order to ſome Preferment: The Dean thought it fit, to hear the ſaid *Thomas Heth* Preach in the Cathedral Church, before he would Intreſt himſelf in his behalf to the Biſhop. Accordingly, he appointed him to Preach upon the 21ſt of *November*, where he took his Text, *Acts* the 12th, *verſe* the 5th. *Peter therefore was kept in Priſon, but Prayers were made without ceaſing of the Church unto God for him.* But ſo it happen'd, that while he was Preaching, caſually, by pulling out his Handkerchief, a Letter dropt into the bottom of the Pulpit, directed to him by the Name of *Thomas Finne*, from one *Samuel Malt*, a Notorious *Engliſh* Jeſuite, then at *Madrid* in *Spain*: The Letter being found by *Richard Fiſher*, then Sexton

Sexton of the Cathedral, he carried it immediately to the Dean, who upon perusal, went presently with it unto the Reverend Father in God, *Edmond Gest*, then Bishop of that See, who upon reading of it, instantly caused the said *Heth* to be Apprehended; and the next day, being *Monday*, the 22d, brought him to Examination: Which Examination may be also read at large, in the Book of Foxes and Firebrands, from *page* 31. the Narrative being a Copy taken formerly out of the Registry of the Episcopal See of *Rochester*.

By these two Impostors, you may see how *Rome* began to set her Emissaries at work, seeing she could not obtain a Toleration for her Religion, nor perswade our Gracious Queen *Elizabeth*, of Happy Memory, to own the Bishop of *Rome*'s Jurisdiction, or to accept of his Proposals; how they would disswade her Protestant Subjects from hearing the Liturgy of our Church of *England*, which they themselves hated, and

thereby ſought to make it more odious to the *Engliſh* Proteſtants, they termed our Service *Engliſh* Maſs; by which means, all good Chriſtians may plainly behold, from whom, and from whence, came all our Miſeries, our Diviſions, and our Separations, amongſt Proteſtants, which the Lord of his mercy remove, and grant us a loving and brotherly Union, that thereby *Rome*, nor her Emiſſaries, may ever prevail againſt our Proteſtant Church and State.

From *Rome* came Separations and Diviſions between Proteſtants.

Rome could not obtain a Toleration for her Religion, during Queen *Elizabeth*'s Reign, but when her Succeſſor, King *James* the Firſt, came to the Crown, ſhe begins again, according to her Cuſtom, to ſeek for to obtain it, if poſſibly it might be done, by friendſhip or otherwiſe; but this King being of the ſame opinion, followed Queen *Elizabeth*'s practice and way herein, before he came to inherit the Crown of *England*, as may appear by the Hiſtories of *Scotland*. For example:

King *James* I. followed Q. *Elizabeth* by not Tolerating Popery.

In

In the year 1596, in the case of *Huntley*, *Angus*, and *Arrol*, Popish Lords, who though they would have betrayed the Kingdom to the *Spaniards*, yet the King being willing afterwards to have them return, (though guilt had made them fugitives) and being returned, the King writ thus:

King *James's* Letter to *Huntley*.

My Lord, I am sure you do consider and remember, how often I have incurred displeasure and hazard for your Cause; therefore, to be short, resolve you either to satisfie the Church, betwixt that day that is appointed, without any more delay: Or else if your Conscience be so little, as it cannot permit you, make for another Land betwixt this and that day, where you may use freely your Conscience. Your Wife and Bearns shall in that case enjoy your Living, but for your self, look never to be a Scottishman *again. Deceive not your self, to think by lingring of time, your Wife, and your Allies, shall ever get you better conditions. And think*

not that I will ſuffer any profeſſing a contrary Religion, to dwell in this Land, &c.

After this teſtimony, that he would not tolerate Popery in *Scotland*, coming to the Crown of *England*, he declared to his Parliament, on the 9th of *May*, *Anno* 1603. after this ſort:

King James's Speech againſt Popery, to his Parliament, *Anno* 1603.

That the Popiſh point of Doctrine, is that Arrogant and Ambitious Supremacy of their Head, the Pope, whereby he not only claims to be Spiritual Head of all Chriſtians, but alſo to have an Imperial Civil Power over all Kings and Emperors, Dethroning and Decrowning Princes with his Foot, as pleaſeth him; and Diſpencing and Diſpoſing of all Kingdoms and Empires at his Appetite. The other point which they obſerve in continual practice, is, The Aſſaſſinates and Murders of Kings, thinking it no Sin, but rather a matter of Salvation, to do all actions of Rebellion and Hoſtility againſt their natural Soveraign Lord;

Lord; if he be once accurſed, his Subjects are diſcharged of their Fidelity, and his Kingdom given as a prey, by that three Crowned Monarch, or rather Monſter, their Head.

All what this Wiſe King here declared, was verified in the Popiſh Conſpiracy, which God miraculouſly prevented, even by their Gun-powder Plot, within two years after, ſeeing they could not obtain Toleration for their Popery.

King *James* the Firſt, his ſecond Declaration againſt Popery, before his Judges and Nobility.

Nay, further (upon a falſe rumour) in the ſecond year of his Reign, being ſpread abroad, That His Majeſty intended to grant a Toleration to Papiſts for their Religion: This King, thereupon, commanded all the Judges, with ſeveral of the Nobility, the Lord Chancellor, Lord Treaſurer, &c. to aſſemble in the Star-Chamber, to receive their Opinions of this point. All which time, the Lords ſeverally declared, That the King was diſcountenanc'd with the ſaid falſe rumour, and had made but

the day before a proteſtation unto them, that he never intended it, and that he would ſpend the laſt drop of his blood, before he would do it; and had prayed, That before any of his Iſſue ſhould maintain any other Religion, than what he truly profeſſed and maintained, that God would take them out of the World. This Sir *George Crook* teſtifies, in his Book of Reports, Part the ſecond, *Anno Secundo Jacobi Secundi Regis, in Banco Regis.*

Anno 1623. A Match propoſed between Prince *Charles* and the *Infanta* of *Spain.*

After this Declaration, about Twenty One years ſpace, Prince *Charles* (afterwards called *Charles* the Firſt, King of *England*, &c.) being Marriagable, when a Match with *Spain* was propounded to King *James* his Father, *Anno* 1623, the *Spaniards* deſired an Article for Toleration of the Popiſh Religion.

See Primate *Uſher's* Memoires.

King *James*, upon theſe Propoſals, comes to the Arch-biſhop of *Canterbury*, and related the Propoſals, and to conſider thereon, and ſo to give his opinion: Some few days after, the

the Arch-bishop writ his Sentiments to the King; in which Letter, he besought His Majesty after this manner:

A. B. of Canterbury's Letter to K. James.

First, *I beseech Your Majesty to take into your Princely consideration, what your Act is, and what the consequence may be by your Acts; you labour to set up the most Damnable and Heretical Doctrine of the Church of* Rome, *the Whore of* Babylon.

How hateful it will be to God, and grievous to the good Subjects, the Professors of the Gospel, that Your Majesty, who had often disputed, and had learnedly written against those, should now shew your self a Patron of those wicked Doctrines, which your Pen hath told the World, and your Conscience tells your self, are Superstitious, Idolatrous, and Detestable.

Besides, this Toleration which you endeavour to set up, by your Proclamation, cannot be done without a Parliament, unless Your Majesty will let your Subjects see that you will take unto your self ability to throw down the

the Laws of the Land at your pleasure, &c.

A Petition by the Parliament touching Recusants.

Rumours and Discourses fly abroad upon this *Spanish* Proposal for a Match with the *Infanta* of *Spain*; some censuring this thing, others that thing. At last, not long after, King *James* being Petitioned unto by his Parliament, touching Recusants, returned this Answer, *April* 23d, *Anno* 1624.

King *James*'s Answer.

What our Religion is our Books declare, our profession and our behaviour do shew, and we hope in God we shall never live to be thought otherwise; sure we be, we shall never deserve it. And for our part, we wish it may be written in Marble, and remain to Posterity as a mark upon us, when we shall swerve from our Religion; for he who doth dissemble with God, is not to be trusted by Man. My Lords, we protest before God, our Heart hath bled, when we heard of the increase of Popery; and God is our Judge, it hath been so great a grief unto us, that

that it hath been like thorns in our eyes, and prickles in our ſides; ſo far have we been, and ever ſhall be, from turning any other way. My Lords and Gentlemen, you ſhall all be our Confeſſors; if we know any way better than other to hinder the growth of Popery, we would take it. And he cannot be an honeſt Man, who knowing as we do, and being perſwaded as we be, would do otherwiſe.

Notwithſtanding this Anſwer, the *Roman* Catholicks prevailed more every day than other, and had their friends at Court, as far as fair words, perſwaſions, bribes, and promiſes of places could prevail. King *James* his Son muſt travel into *Spain*, to make his Amours unto the *Infanta*. Several were againſt this Match, and would fain have the King to ſeek ſome Proteſtant Prince's Daughter for him, or rather to have ſome of the Proteſtants affinity at home for him; theſe propoſals were judged baſe, either *Spain* or *France*, they

they were the moſt potent Princes, and could give moſt Money, beſides their Aid in time of War, &c. But in plain, all theſe Projects were to ſtrengthen the Intereſt of the Church of *Rome*, as will appear hereafter.

The young Prince coming to the *Spaniſh* Court, preparations were in readineſs for his reception, and in few days, this following Letter was ſent from Pope *Gregory* XV. unto the Prince of *Wales*.

The Popes Letter to K. *Charles* I. then Prince of *Wales*, and a Sutor to the *Infanta* of *Spain*.

Moſt Noble Prince, Salvation and Light of the Divine Grace: Foraſmuch as Great Britain *hath always been fruitful in Vertues, and in men of great Worth, having filled the one and the other World with the glory of her renown; ſhe doth alſo very often draw the thoughts of the Holy Apoſtolical Chair, to the conſideration of her praiſes. And indeed, the Church was but then in her Infancy, when the King of Kings did chooſe her for his Inheritance, and ſo affectionately, that we believe the* Roman *Eagles have hardly*

ly outpaſſed the Banner of the Croſs. Beſides, that many of her Kings inſtructed in the knowledge of the true Salvation, have preferred the Croſs before the Royal Scepter, and the Diſcipline of Religion before Covetouſneſs, leaving Examples of Piety to other Nations, and to the Ages yet to come: So that having merited the Principalities, and firſt places of bleſſedneſs in Heaven, they have obtained on Earth, the Triumphant Ornaments of true Holineſs: And although now the State of the Engliſh *Church is altered, We ſee, nevertheleſs, the Court of* Great Britain, *adorned and furniſhed with Moral Vertues, which might ſerve to ſupport the Charity that We bear unto her, and be an Ornament to the Name of Chriſtianity, if withal ſhe could have for her defence and protection, the Orthodox and Catholick truth. Therefore, by how much the more the Glory of your moſt Noble Father, and the apprehenſion of Our Royal Inclination, delights Us, with ſo much more Zeal; We deſire that the Gates of the Kingdom of Heaven might be opened unto*

you,

you, and that you might purchaſe to your ſelf the love of the Univerſal Church. Moreover, it being certain that Gregory *the Great, of moſt Bleſſed Memory, hath introduced to the* Engliſh *People, and taught their Kings the Law of the Goſpel, and the reſpect of Apoſtolical Authority, We, as inferiour to him in Holineſs and Vertue, but equal in Name, and Degree of Dignity, it is very reaſonable that We, following his bleſſed footſteps, ſhould indeavour the Salvation of thoſe Provinces, eſpecially at this time, when your deſign (moſt Noble Prince) elevates Us to the hope of an extraordinary advantage. Therefore, as you have directed your Journey to* Spain, *towards the Catholick King, with deſire to Ally your ſelf to the Houſe of* Auſtria; *We do much commend your deſign, and indeed, do teſtifie openly in this preſent buſineſs, that you are he that takes the principal care of Our Prelacy, for ſeeing that you deſire to take in Marriage the Daughter of* Spain: *From thence We may eaſily conjecture, that the ancient Seeds of*

Chriſtian

Christian Piety, which have so happily flourished in the Hearts of the Kings of Great Britain, *may (God prospering them) revive again in your Soul. And indeed, it is not to be believed that the same man should love such an Alliance, that hates the Catholick Religion, and should take delight to oppress the Holy Chair. To that purpose, We have commanded to make continually most humble Prayers to the Father of Lights, that he would be pleased to put you as a fair flower of* Christendom, *and the only hope of* Great Britain, *in possession of that most Noble Heritage, that your Ancestors have purchased for you, to defend the Authority of the Soveraign High Priest, and to fight against the Monsters of Heresie. Remember the days of Old; enquire of your Fathers, and they will tell you the way that leads to Heaven, and what way the Temporal Princes have taken to attain to the everlasting Kingdom. Behold the Gates of Heaven opened, the most Holy Kings of* England, *who came from* England *to* Rome, *accompanied with Angels, did come to Honour and*

do

do Homage to the Lord of Lords, and to the Prince of the Apoſtles in the Apoſtolical Chair; their actions and their examples, being as ſo many voices of God, ſpeaking and exhorting you to follow the courſe of the Lives of thoſe, to whoſe Empire you ſhall one day attain.

Is it poſſible, that you can ſuffer that the Hereticks ſhould hold them for Impious, and condemn thoſe that the Faith of the Church teſtifies to reign in the Heavens with Jeſus Chriſt, and have Command and Authority over all Principalities and Empires of the Earth? Behold how they tender you the hand of this truly happy Inheritance, to conduct you ſafe and ſound to the Court of the Catholick King, and who deſire to bring you back again into the lap of the Roman *Church; beſeeching with unſpeakable ſighs and groans, the God of all Mercy for your Salvation, and do ſtretch out to you the Arms of the Apoſtolical Charity, to imbrace you with all Chriſtian affection, you, that are her deſired Son, in ſhewing you the happy hope of the Kingdom of Heaven.*

And

And indeed, you cannot give a greater consolation to all the people of Christian Estates, than to put the Prince of the Apostles in possession of your most Noble Island, whose Authority hath been held so long in the Kingdom of Britain, *for the defence of Kingdoms, and for a Divine Oracle, which will easily arrive, and that without difficulty, if you open your heart to the Lord that knocks; upon which depends all the happiness of that Kingdom.*

It is of Our great Charity that We cherish the praises of the Royal Name; and that which makes Us desire that you and your Royal Father, might be filled with the Names of Deliverers and Restorers, of the Ancient and Paternal Religion of Great Britain, *which We hope for, trusting in the goodness of God, in whose hands are the Hearts of Kings, and who causeth the People of the Earth to receive healing; to whom We will always labour with all Our power; render you gracious and favourable. In the interim, take notice by these Letters of the care of Our Charity, which is none other than*

to procure your happineſs; and it will never grieve Us to have written them, if the reading of them, ſtir but the leaſt ſpark of the Catholick Faith, in the heart of ſo great a Prince, whom We wiſh to be filled with long continuance of Joy, and flouriſhing in the Glory of all Vertues.

Given at *Rome*, in the Palace of St. *Peter*, the 20th of *April*, 1623. in the third year of Our Popedom.

This Letter being writ from the fore-named Pope *Gregory* XV. was delivered unto the Prince of *Wales*, by the *Spaniſh* Nuncio, who was then accompanied with the *Italian* Lords, that were then attending the *Spaniſh* Court.

Prince *Charles* having received this Letter, made this following anſwer, which was after Publiſhed.

K. *C.* the Firſt, then Prince of *Wales*, his Anſwer to the Popes Letter.

Moſt Holy Father, I received the diſpatch from your Holineſs with great content,

content, and with that respect which the Piety and Care wherewith your Holiness writes, doth require. It was an unspeakable pleasure to me, to read the generous Exploits of the Kings my Predecessors, in whose memory, Posterity hath not given those Praises and Elogies of Honour, as were due to them. I do believe that your Holiness hath set their Examples before my eyes, (to the end that I might imitate them in all my actions; for in truth, they have often exposed their Estates and Lives for the Exaltation of the Holy Chair;) and the Courage with which they have assaulted the Enemies of the Cross of Jesus Christ, hath not been less than the care and thought which I have, to the end, that the peace and intelligence which hath hitherto been wanting in Christendom, *might be bound with a true and strong Concord: For as the common Enemies of Peace, watch always to put hatred and dissention amongst Christian Princes, so I believe that the Glory of God requires that We should endeavour to unite them. And I do not esteem it a greater honour to*

be descended from so great Princes, than to imitate them in the Zeal of their Piety; in which it helps me very much to have known the mind and will of Our thrice honoured Lord and Father, and the holy intentions of His Catholick Majesty, to give a happy concurrence to so laudable a design: For it grieves him extreamly, to see the great Evils that grow from the division of Christian Princes, which the wisdom of your Holiness foresaw, when it judged the Marriage, which you pleased to design, between the Infanta *of* Spain *and my Self, to be necessary to procure so great a good; for 'tis very certain, that I shall never be so extreamly affectionate to any thing in the World, as to endeavour alliance with a Prince that hath the same apprehension of the true Religion with my self: Therefore, I intreat your Holiness to believe, that I have been always very far from incouraging Novelties, or to be a Partisan of any Faction against the Catholick Apostolick* Roman *Religion. But on the contrary, I have sought all occasions to take away the suspicion that might rest upon*

me,

me, and that I will employ my self, for the time to come, to have but one Religion, and one Faith, seeing that We all believe in one Jesus Christ; having resolved in my self, to spare nothing that I have in the World, and to suffer all manner of discommodities, even to the hazarding of my Estate and Life, for a thing so pleasing unto God. It rests only, that I thank your Holiness for the permission you have been pleased to afford me; and I pray God to give you a blessed Health and his Glory, after so much pains which your Holiness takes in his Church,

Signed,

C. Stewart.

These Letters rejoyced all the hearts of the Romanists of *Italy*, *Spain*, and *France*, and were so praised, that most Princes got Copies of them, they both being recorded by *Andrew de Chesne*, Chronographer to the

French King, who afterwards put forth an History of *England*, *Scotland*, and *Ireland*; and Printed at *Paris*, *Cum Privilegio*. These Letters and Articles of the proposed Match, between *England* and *Spain*, laid the Foundation of all the favours that have been ever since shewed unto *Roman* Catholicks, Popish Bishops, Priests, Friars, and Jesuites, and do discover, how from this present year of our Lord 1622. the hearts of men were alienated from their Reformed Ancestors; Toleration being never admitted to Romanists, for Religion, until then. Also these Letters were Printed in *Italian*, *Dutch*, *French*, and *Spanish* Languages, and so translated in *English*, and publickly Printed *Anno* 1643. in *England*.

Popery not Tolerated in *England* since the Reformation till now.

To testify more fully the verity of these Letters, and that they passed between the Pope and the then Prince of *Wales*, let us go no farther than to Mr. *James Howell*, who became an Attendant upon him, when he became King *Charles* the First, King of *England*, &c. and was well known

to

to be no friend to Parliaments, but was kept in Custody. This said *James Howell*, signifieth the same in his Vocal Forest, dedicated to that King, the Queen, and to Prince *Charles*, who became *Charles* the Second; the Book was Printed at *London*, *Anno* 1640. *page* 128. where he names the Pope by the Name of Holy Sir, and his Name *Charles*, by the Name of *Rocalino*; so in divers of the other pages, which plainly testifies who both wrote the Letter, and who answered the same.

But let us return to the matters touching this *Spanish* Match: It is very observable how King *James* the First, to make the better way for this Match with *Spain*, and likewise to express his favour and affection to those of the Romish Religion, sent this ensuing Letter to the Lord Keeper *Williams*, for the releasing of Imprisoned Recusants throughout *England*.

Papists released out of Prison.

Trusty and Well-beloved, We Greet you well: Whereas We have given you a former Warrant and Direction, for the making several Writs, for the inlargement of such Recusants as are in Prison at this time, either for matters of Recusancy in general, or for denying the taking the Oath of Supremacy, according to the Statue, by removing them from the general Gaols of this Kingdom, to be Bailed before the Justice of Our Bench; finding by experience, that this course will be very troublesome to the poorer sort of Recusants, and very chargeable unto Us, who out of Our Princely Clemency, and by the Mediation of Foreign Princes, were desired to bear out the same. We will and require you, to make and

and issue forth two other Writs, in nature and substance answerable with the former, to be directed to Our Justices of Assizes, enabling and requiring them, and every of them, to enlarge such Recusants as they shall find in their several Gaols, upon such Sureties and Recognizance, and other Conditions, as they were enlarged by the Judges of Our Bench: And this shall be your Warrant so to do.

Dated at *Westminster*,

July the 25th, 1622.

Hereupon, this Lord Keeper (tho' a Bishop) not only Issued out these Writs, but likewise writ this Letter to the Judges:

After

After my hearty commendations to you, His Majesty having resolved (out of deep reasons of State, and in expectation of like Correspondence from Foreign Princes, to Possessors of our Religion) to grant some Grace and Connivency to the Imprisoned Papists of this Kingdom, hath commanded me to pass some Writs under the Broad Seal for that purpose, requiring the Judges of every Circuit, to enlarge the said Prisoners, according to the Tenor and Effect of the same.

I am to give you to understand (for His Majesty) how His Majesty's Royal Pleasure is, that upon receipt of these Writs, you shall make no niceness nor difficulty, to extend this his Princely favour, to all such Papists as

you

you ſhall find Priſoners in the Gaol of your Circuits, for any Church Recuſancy whatſoever, refuſing the Oath of Supremacy, or diſperſing Popiſh Books, or hearing ſaying of Maſs; or any other Point of Recuſancy, which doth touch or concern Religion only, and not matters of State, which ſhall appear unto you to be totally Civil and Political: And ſo I bid you heartily farewel.

Weſtminſter-College, Auguſt 2. 1622.

Your loving Friend

John Lincolne.

By Vertue of theſe Writs and Letters, all the Prieſts, Friars and Jeſuits, were every where throughout the Realm

Realm releaſed; and thereupon, they grew Audacious and ſo Inſolent, that they Celebrated Maſs openly in divers parts of the Kingdom.

It was very remarkable, how the Papiſts on the Fifth of *November* 1622. aſſembling at the *Black-Friars* in *London*, and there met in great numbers, where *Drury* a Jeſuit Preached; at which time, the weight of the People cauſed the floor of the Room to fall, and thereby, not only preſſed ſeveral of them to death, but daſhed out *Drury*'s Brains, who Preached unto them, in hopes of the Match with *Spain*, and of Publick Toleration of their Religion to be granted unto them. This accident was the more taken notice of, that day being the Gun-Powder Plot day.

In the year following, *Anno* 1623. Count *Gundemore* (Ambaſſador to the King of *Spain*) went from hence with Propoſitions of Marriage, between Prince *Charles* (afterwards *Charles* the Firſt) and the Infanta *Mary*, ſecond Siſter to the then King of *Spain*: But Archbiſhop *Abbot*, and ſeveral other

true

true Protestants, as Dr. *Hackwell*, were averse unto these Proposals, knowing thereby a Toleration for Popery would succeed.

Notwithstanding all these and other contrary advices, this Match went on so far, that the general Articles of the Match, with the Popes Alterations, were solemnly Sealed and Sworn to by the Prince in *Spain*, and also by King *James*, in the Chappel of *White-Hall*, July 20. 1624. the Solemnity whereof you may read at large in the *French* Mercury, together with the Articles; at the taking of this Oath in the Chappel, there arose these two difficulties: The first about this Title of the Pope, Most Holy, which King *James* refused to give to the Pope, in the Oath which he ought to pronounce in the Chappel; alledging the Repugnancy thereof to his Religion, and that this would be a reproach, and by consequence prejudicial to him for the future. But the *Spanish* Embassadours refused to pass it over, if his Majesty would not consent to give

* Dr. *Hackwell* and others, writ against this Popish Match, which divers Bishops approved of as Lawful.

give him the aforesaid Title; to which in the end he consented. The second difficulty was, that some reported to the Embassadours, that they should have such Prayers in the Kings Chappel, when they came to see the Articles Sealed and Sworn to by the King, such Singing of Psalms as were used in the Protestant Church and Kings Chappel: at which Prayers they could not be present, since they came thither to no other end but to assure, maintain, and warrant the Catholick Apostolical *Romane* Church. Whereupon the King commanded that nothing should be there Sung, but what was Sung when the Constable of *Castile* took his Oath there, to Swear the Peace between the two Crowns, which was an Hymn of Joy, in praise of Peace: And to out all scruple, the King caused the Register of his Chappel to carry the Hymn to the Ambassadors to peruse, and so all difficulties were removed: The King yielding to the Popish Ambassadours to gratifie the Pope in his Anti-Christian Title:

But,

But, they not yielding one hairs breadth to him, in honour or approbation of our Prayers, Psalms or Religion, which must give place to their Catholick pleasures.

The Articles Solemnly Sworn in the Forenoon, the King made an Extraordinary Feast to the Embassadours; which ended, the King and they went to the Councel-Chamber, where all the Lords of the Council Sealed and Subscribed the General Articles of the Marrirge. Which done, the Embassadours came to the King, who took this Solemn Oath, and Swore these private Articles to them, in favour of Papists and Advancement of the *Romish* Religion: (Enough to amaze all Protestant Readers) which I have Faithfully Translated out of the *Latin* Copy, Printed in the *French* Mercury.

King *James* I. his solemn Oath to the *Spanish* Articles.

James, *by the Grace of God, King of Great* Britain, *&c. King, Defender of the Faith, &c. to all whom these present writing shall come, Greeting. Inasmuch as among many other things, which are contained within the treaty*

of

of Marriage, between Our most dear Son Charles *Prince of* Wales, *and the most Renowned Lady* Dona Maria, *Sister of the most Renowned Prince, and Our Well-beloved Brother* Philip *the Fourth, King of* Spain. *It is agreed, that We by our Oath shall Approve and Ratifie the Articles under expressed to a word.*

First, *That Particular Laws made against* Roman Catholicks, *under which other Vassals of Our Realms are not comprehended, and to whose observation all generally are not obliged, and likewise general Laws, under which all are equally comprised, so as they are such which are repugnant to the Romish Religion, shall not at any time hereafter, by any means whatsoever, or case directly or indirectly, be commanded to be put in execution against the said Romish Catholicks: And We will cause that Our Council shall take the same Oath, as far as it pertains to them, and belongs to the Execution, which by the hands of them, or their Ministers, is to be Exercised.*

Secondly,

Secondly, *That no other Laws shall hereafter be made anew against the said Romish Catholicks, but that there shall be a perpetual Toleration of the Romish Catholick Religion within private Houses, throughout all Our Realms, where will have to be understood, as well of Our Kingdoms of* Scotland *and* Ireland, *as in* England; *which shall be granted to them, in manner and form, as is Capitulated, Decreed, and Granted in the Articles of the Treaty concerning the Marriage.* Nota.

Thirdly, *That neither by Us, nor by any other interposed Persons whatsoever, directly or indirectly, privately or publickly, will treat (or attempt) any thing with the most Renowned Lady Infanta* Donna Maria, *which shall be repugnant to the Catholick Romish Religion. Neither will We, by any means, perswade her, that she should ever renounce, or relinquish, the same in substance or form; or that she should do any thing repugnant, or contrary, to those things which are contained in the Treaty of Matrimony.* Nota.

Nota bene.

Fourthly, *That We will interpose Our Authority, and do as much as in Us shall lye, that the Parliament shall approve, confirm and ratifie, all and singular Articles, in favour of the Romish Religion, capitulated between the most Renowned Kings, by reason of this Marriage; and that the said Parliament shall revoke and abrogate the particular Laws made against the Romish Catholicks; to whose observation also, the rest of Our Subjects and Vassals are not obliged; also the general Laws, under which all are equally comprehended, to wit, As to the Romish Catholicks, if so be they be such, as is aforesaid, which are repugnant to the Romish Catholick Religion: And that hereafter, We will not consent that the said Parliament, should ever at any time, make or write any other new Laws against Romish Catholicks.*

We accounting all and singular the preceding Articles, ratified and acceptable, out of Our certain knowledge, as far as they concern Us, Our Heirs or Successors, approve, ratifie, applaud, and promise bona fide, *and in the Word of a King, by these presents, inviolably, firmly,*

ly, well and faithfully to keep, observe, and fulfil the same; and to cause them to be kept, observed, and fulfilled, without any exception or contradiction, and do confirm the same by Our Oath, upon the Holy Evangelists, notwithstanding any Opinions, Sentences, or Laws whatsoever to the contrary. In the presence of the most Illustrious Lords, Don John de Mendoza, *Marquess of* Inojosa, *and* Don Charles Coloma, *Extraordinary Ambassadors of the Catholick King*; *of* George Calvert, *Knight, one of Our chief Secretaries*; Edward Conway, *Knight, another of Our chief Secretaries*; *of* Francis Cottington, *Baronet, of the Privy Council, to Our Son the Prince*; *of* Francis de Corondelet, *Apostolical (or the Popes) Prothonotary, and Archdeacon of* Cambray.

Dated at Our Palace at *Westminster*, the 20th day of *July*, *Anno Domini*, 1623. in the *English* Stile.

Jacobus Rex.

A compared and true Copy.

George Calvert, then chief Secretary, who turned soon after, and dyed a professed Papist.

The Vocal Forest, *Mercure Francois, Tom. 9. Anno 1624. p. 30: &c. Mercure Francois a' Paris avec Privilege Anno 1625. f. 480. Tom. 10.* and mentioned. *Tom. 11 p. 353. &c.* where the whole Solemnity of this Marriage is described.

This *Spanish* Match, after it had been in a manner fully concluded on all hands, unexpectedly breaking off in a moment, to the exceeding dejection of the Papists throughout all *England*; the Kings Marriage with the Lady *Mary* of *France* (of the same Romish Religion with the *Spanish Amira*) was soon after concluded; and that (as is more than probable by the Queens Bishops, Priests, Capuchins, with other such *Roman* Locusts, who accompanied Her Majesty hither, the Entertainment of a Popes Nuncio from *Rome*, and an Agent at *Rome*; and the subsequent Favours & Protections, which the Papists and Priests in *England*, have ever since obtained from the King, by her most prevalent Mediation, as is manifest by the premised Letters, Warrants,) upon the self same Articles, in favour of the Papists, as were assented

to in the *Spaniſh* Nuptial Treaty: But that which puts it out of queſtion, are the general and private Articles of agreement) long ſince publiſhed in ſome *French* Mercuries, Printed at *Paris* with Royal Priviledge, and paſſing from hand to hand, in private *Engliſh* Manuſcripts, among the moſt intelligent men. Some of which Articles I ſhall here annex, as I find them in *Engliſh* Manuſcripts, agreeing with the *French* Original.

First, *That the above-named the Lords Ambaſſadors, having promiſed, and do promiſe, for, and on the behalf of His Majeſty of* Great Britain, *now reigning, that he ſhall take to Marriage, for his dear Conſort and Wife, the Lady* Henretta Maria, *Daughter of* France, *and Siſter to his aforeſaid moſt Excellent Majeſty, in Perſon, or otherwiſe by Proxy, ſo ſoon as conveniently the ſame may be done; and that alſo the aforeſaid Lady, at the good pleaſure and conſent of his aforeſaid Chriſtian Majeſty, and of the Queen her Mother, after his aforeſaid Majeſty hath obtain-*

ed * a Dispensation from the Pope, doth promise to take for her dear Consort, and Husband, Charles the First, King of Great Britain; and according to the aforesaid reciprocal promise, he shall be affianced and contracted after the manner accustomed, in the Catholick and Romish Church.

* 11. Falloit Envoyer à Rome Mercure François, p. 479.

Seventhly, It is agreed upon, that the said Lady, and all her followers, as also the Children, which shall be born to her Officers, shall have free exercise of the Catholick Apostolical, and Roman Religion; and to that end, the aforesaid Lady shall have a Chappel in each of the Kings Palaces, or Houses, or in any other place of His Majesty of Great Britain, where he shall chance to come and continue; and that the aforesaid Chappel shall be adorned and decked as it is fitting; and that the keeping thereof shall be committed to whom it shall please the said Lady to appoint; in which, the Preaching of Gods Word and the Administration of the Sacraments, the Mass, and all other Offices shall be freely and solemnly done, accord-

ing

ing to the use of the Romish Church; yea, all Indulgences, and Jubilees, which the said Lady shall obtain or get from the Pope, may be done and executed there. There shall be also one Church-yard in the City of London, *given and appointed to Inter and Bury such of her Ladiships followers, as shall chance to depart this Life, according to the manner and form of the Church of* Rome; *and that shall be modestly done. The which Church-yard shall be in such sort Inclosed, or Walled about, that no Person shall come therein to profane the same.*

Eighthly, *It is also agreed upon, that the said Lady shall have a Bishop for her great Almoner, who shall have all Jurisdiction and necessary Authority, for all matters of Causes concerning Religion, and who shall proceed against the Ecclesiastical Persons, which shall be under his charge, according to the Canons constituted and appointed.*

Ninthly, *And if it shall at any time happen, that any Secular Court shall*

take any of the aforesaid Priests into their Power, by reason of any crime or offence against the State by him committed, or done, and do find him to be guilty thereof, yet shall the said Court send him back to the said Bishop, with the Informations which they find by him, because the said Priest is Priviledged from their Power; and the said Bishop, when he shall understand and know so much, shall degrade the said Priest, and afterwards send him back unto the aforesaid Secular Court, to do Justice upon him. And for all kind of other faults, the aforesaid Priests shall be sent to the Bishop, to the end that he may proceed against them, according to the Canons in that case provided; and in the absence or sickness of the said Bishop, the Priest which is by him appointed to be his great Vicar, shall have the same Power and Authority.

Nota.

Tenthly, *It is likewise agreed upon, that the said Lady shall have twenty eight Priests, or Ecclesiastical Persons, in her House, comprehending therein the Almoner and Chaplains, to serve and*

and keep the aforesaid Chappel according as they are appointed; and if any of them be a Regular or Canonical Person, living under more prescript Rules than the rest, yet he may hold and keep his Habit.

* *Also the King of* Great Britain, *is by Oath bound not to endeavour, by any means at all, to have his said Queen to renounce the Catholick Apostolick and Romish Religion, nor compel her to do any thing whatsoever, that is contrary to the same Religion.*

* The French Copy in King James's life time, runs thus: *Le Roy & le Prince, s' obligent par serment, de ne tascher par quelque voy que ce puisse estre, faire Renoncer Madame a' la Religion Catholique, Apostolique, & Romaine, ny la porter a' aucune chose, qui y soit contraire.*

Eleventhly, *The said Queens House shall be maintained with so much Dignity, and with so great a number of Officers, as ever any had that was Queen of* England; *all the Household Servants which the said Lady shall carry into* England, *shall be Priests, Catholicks, and* French *by Birth, and chosen and appointed by His most Christian Majesty; and if it happen that any of them dye, or that the aforesaid Lady shall be willing to change her said Servants, then she will take in their steads*

steads other Papists Catholicks, French *or* English, *always provided that His Majesty of* Great Britain *consent thereunto.*

Sixteenthly, *The Children which shall by reason of the said Inter-marriage, be born and live,* * *shall be Nurs'd and brought up near unto the said Lady and Queen, from the time of their birth, until they come to the age of fourteen years.*

* Note how the Children are to be trained in Religion. *

These Articles with others, (agreeing with the *Spanish* and *French* Printed Copies) were Subscribed and Signed by the Earls of *Carlile* and *Holland*, Ambassadors and Commissioners for King *Charles*; and by other *French* Commissioners; and afterwards Signed and Sworn to by King King *James*, the *French* King, and Prince *Charles*, the Tenth of *November*, 1624. and after King *James*'s Death, new Signed and Subscribed by these Ambassadors, and sworn unto by these Kings, *Thursday* the 8th of *May*, 1625.

We have little hopes then of her Conversion to our Religion.

Besides

Beſides theſe general Articles, there were (as the *French* Mercury informs us) theſe three particular ones, being the ſame with the Contract with *Spain*. *Mercurie François, Tom.* 10. *pag.* 487. *Anno* 1625.

The firſt Article was touching the Catholicks, as well Eccleſiaſticks as Seculars, Priſoners who were to be releaſed.

The ſecond to this effect, That the *Engliſh* Catholicks ſhall be no more ſearched after, or troubled for Religion.

The third of this nature, That the Goods ſeized upon the Catholicks, as well Eccleſiaſticks as Seculars, ſhall be reſtored.

Upon theſe Articles of Agreement, between King *Charles* the Firſt, and Queen *Mary* of *France*, ſeveral Romiſh Evils enſued.

Firſt, Great multitudes of moſt dangerous, ſeducing, Seminary Prieſts, Jeſuits,

Jesuits, Monks, of all sorts, especially Benedictines; Nuns and Jesuitesses, came flocking over into *England*, with divers Popish Physicians, Apothecaries and Chirurgeons, who were all imployed at Court; and with the Nobility, few or none of these Functions, who were Protestants, were imployed or made use of.

* Advice to a Parliament not to suffer the *English* Nobility or Commonalty, to send their Children beyond Sea for Education.

* *Secondly*, Many new Colledges, Monasteries and Seminaries, were erected in *France*, *Spain*, and in *Italy*, for to Educate *English*, *Irish*, and *Scotish* Priests, Monks, Jesuits, and Nuns; all which were to come over hither, as fast as they were Educated, for to propagate the Romish Religion, as may appear by the *French* Mercury, *Tomes* 8, 9, 10.

Thirdly, There were many private Societies and Monasteries of Jesuits, Monks, and Nuns, secretly erected, and maintained in *England*, and several more openly maintained in *Ireland*, as appeared by the Remonstrance and Petitions of grievances touch-

touching Religion, presented to King *Charles* the First, by the Lords and Commons in Parliament, *Anno* 3. *Caroli Primi*.

Fourthly, There was a new Popish Hierarchy, erected Bishops, Archdeacons, &c. created by the Pope, both in *England*, and in *Ireland*, to exercise Romish Episcopacy and Jurisdiction therein; besides the then Queens Bishop, mention'd in the Articles, as is evident by *Nicholas Le Maistre*, his *Instauratio Antiqui Episcoporum Principatus*, and by other books.

Fifthly, All Laws and Proceedings against Romish Clergy were Suspended, by general and special Letters, Warrants of Grace, and Protections.

Sixthly, There was a special Society erected, not only in *Rome*, but also here in *England*, Intituled, *The Congregation of Propagating the Faith*; consisting of four Orders, of most desperate

desperate active *English*, and *Scottish* Jesuits, residing in *London*; of which Society, the Pope himself was the Head, and Cardinal *Barbarino* his chief Substitute, purposely to set up Popery, and demolish Protestantism by degrees, by Factions, Plots, Conspiracies, *&c.* as may be seen in *Rome's* Master-piece, in the Book Intituled, *The* English *Pope*, and in the Pope's Brief.

Seventhly, All Informers against Priests, Friars, Jesuits, and Popish Conspirators, were discountenanced, menaced, and several of them Imprisoned, by the then Secretary *Windebank*, who was Licensed to go to Church by the Pope, yet an Arch-Jesuit of that Lay-Order, who released sundry Priests and Jesuits, as may be seen yet by Record, and attested by Mr. *Horward*, and others, in the Commons House of Parliament, as may be seen in the Journal book of that House, on the 11th. 12th. and 20th. of *November*, *Anno* 1640. and in Mr. *Glimes* Report, entred therein the first of *December*, 1640. *Eightly*,

Eighthly, In purſuance of this Popiſh deſign, the great Favourites of *Charles* the Firſt, and thoſe of high Authority under him, were either actually Papiſts, or well inclined to Popery, and altogether ſwayed by Romiſh Councils. Witneſs the firſt grand Favourite of thoſe days, the D. of *B.* who laid the foundation of the aforeſaid *Spaniſh*, and *French* Match with the Crown of *England*; he was a chief Actor in both, and was ſwayed by his Jeſuited Mother and Dutcheſs, both profeſſed Papiſts, and the Cabinet Council of Jeſuits, through whoſe Treachery *Rochell* was loſt.

Ninthly, To uſher in Popery by degrees, it was come to that paſs, (if men will but recollect) that none muſt be preferred to Spiritual Livings, about the years 1638, 1639, and 1640, but thoſe who muſt firſt ſubſcribe, that the Church of *Rome* was a true Church; and that it was lawful to bow to Altars; and that Miniſters Power to remit ſins, were not meerly declarative. *Tenthly*,

Note how *Rome* contrives to have her Church thought to be a true one.

Tenthly, He who reads Mr. *W. Prinnet* Popiſh Royal Favourite, may behold what Men of Honour, and of Note, furthered this Popiſh Intereſt; and how the Mother of Queen *Mary*, *Charles* the Firſt's Queen, was ſent for into *England*, to contribute her aſſiſtance: No wonder then for Popery to remain ever ſince, and to be ſo predominant, and of force, ſeeing it was thus ſupported by ſo many powerful active Agents.

Eleventhly, By Vertue of theſe *Spaniſh* and *French* Articles of Marriage, and Oaths, all the Parliaments during King *Charles* the Firſt's Reign, till the Parliament, generally called *The long Parliament*, urging the Execution of Old Laws againſt Recuſants, Prieſts, Jeſuits; and endeavouring to make new and ſtrict Acts againſt them, have (contrary to the practice of all former Ages) been broken up and Diſſolved in diſcontent: And to croſs their Execution of Prieſts and Jeſuits, in a pleaſing covert way, divers Proclamations have

have been Published both before the Long Parliament, and since the coming in of the late King *Charles* the Second, against the sitting of every Parliament, to banish them the Realm by a set day; after which, if they departed not, they should be Executed. Which caused many of our Predecessors, and former Parliament-men to rest satisfied, they concieving that this was done, out of Rigour and Justice, against Papists, and thereby they proceeded no further; which, in truth, were but meer Policies, to free the Imprisoned Priests and Jesuits out of Prison, under pretence of sending them beyond Sea, and to stay all proceedings against them, during the Session of Parliament, by allowing them so many Weeks respite to depart this Realm; before which, the Parliament commonly were Dissolved. By which Romish Policy, Popery encreased, Jesuits were Indulged, and never since could be rooted out; nor will not be, I fear, until *Gustavus Adolphus*, the *Swedish* Kings Act, be here of force, which is, To

The only way to free *England* of Romish Clergy.

Geld their Priests, Friars, and Jesuits; for they term themselves Martyrs, if hanged, but once being Gelded (tho' they live to repent) they are utterly degraded of their Priesthood or Function.

Lastly, By these Articles of Marriage, you may see how Popery increased, from the first of King *Charles* the Firsts Reign, until the sixteenth year of that Kings Reign, by the account that was brought unto the Long Parliament, of those Recusants which were Convicted only in the Southern part of *England*, (besides *Wales*, and the Northern Countries, where they most abounded) many of them being Persons of great Estates; all which will appear by this Certificate of Mr. *John Pulford*; especially imployed in their Prosecution by *Charles* the First.

Convictions

Convictions of Recusants, from primo Caroli, *in the Twenty Nine* English *Counties within the* Southern *Division.*

	Anno Car. *about*	
IN *Bedford*, until	14	90
Berks	14	360
Bucks	14	310
Cambridge	13	40
Cornwall	13	160
Devon	13	200
Dorset	14	210
Essex	12	190
Glocester	12	80
Hartford	4	20
Huntington	14	50
Hampshire	14	960
Hereford	15	760
Kent	13	290
Leicester	16	420
Middlesex	16	1060
Monmouth	14	1400
Norfolk	14	490
Northampton	9	230
Oxford	14	440
Salop.	12	560

Somerset	14	330
Sussex	12	950
Suffolk	13	460
Surry	12	160
Wiltshire	14	160
Warwick	12	1000
Worcester	13	540
Rutland	9	

In all, Eleven thousand Nine hundred and seventy.

A good Note to compare, how Popery have since increased under a Papal Jurisdiction, since the restoring of *Charles* the Second, to these days.

All which Recusants were released by *Windebankes* means. Now in case 11970 Recusants were Convicted, and afterwards Released, only in the Southern Parts, what number must there be in the Northern and Welsh Counties, where there were three for one in the *Southern* Counties? All of whom gave great help, aid, and assistance, to the late Wars here in *England*, between King and Parliament; judge then how they be increased since, by the late Encouragements and Toleration.

The Papists of *Irelands* Project to bring in Popery into that Kingdom.

The Popish Recusants of *Ireland*, (by the Marriage of *Charles* the First, with Queen *Mary* of *France*) were so elevated,

elevated, and puſt up with pride and hopes to expulſe the Proteſtant Religion out of that Realm, that they correſponded with *Lewis* XIII. a little after that *Charles* the Firſt had come to the Crown; for in the beginning of *Auguſt*, 1626. there was a Rumour of the ſaid *Lewis's* preparations for the Invading of that Realm. The noiſe of which preparations, cauſed the Lord *Henry Faulkland*, then Lord Deputy of that Nation, to adviſe with the Privy Council there, what courſe to take to oppoſe theſe *French* Intentions. (as may more appear in the Records of the *Iriſh* Council Books) The Council agreed to ſet forth a Proclamation, for the chief of that Kingdom to meet at *Dublin*, who accordingly met, and after a day was appointed for them all to meet at St. *Patricks* Church in *Dublin*, and there was demanded a general Contribution, for to raiſe Forces, to oppoſe the *French* King.

The Papiſts of *Ireland* ſtood on high terms, and would not contribute towards the ſafety and preſervation

The *Iriſh* Papiſts would not aſſiſt the King but upon terms.

vation of the Realm, unleſs the Lord Deputy and Council would grant them a Toleration for the Romiſh Religion, and to have leave and liberty to build themſelves Churches, and pretended Religious Houſes, as many as they pleaſed, and where-ever they liſted, within all the Cities and Corporate Towns of that Realm.

Theſe Popiſh propoſals put off all proceedings for the preſent, ſo that this Aſſembly was diſmiſſed, being about *Michaelmas*-Term, *Anno* 1626. and another day appointed, until they had informed King *Charles* the Firſt with the propoſals; yet in the interim, *James Uſher*, Archbiſhop of *Armagh*, Aſſembled all the Proteſtant Biſhops and Clergy together, who unanimouſly oppoſed theſe Popiſh demands, by this their proteſtations as follows:

Note, the Proteſtant Clergy of the Church of *Ireland*, their proteſtations againſt theſe Popiſh terms. See Foxes and Firebrands, the ſecond part, *p.* 67, 68, 69. and the Records of the Privy Council of *Ireland*,

The Religion of the Papiſts is Superſtitious and Idolatrous, their Faith and Doctrine Enormous and Heretical; their Church, in reſpect of both, Apoſtatical. To give them therefore a Toleration, or to conſent

ſent that they may freely Exerciſe their Religion, and profeſs their Faith and Doctrine, is a grievous ſin, and that in two reſpects.

For firſt, *It is to make our ſelves acceſſary, not only to their Superſtitions, Idolatries, Hereſies; and in a word, to all the abominations of Popery; but alſo (which is a conſequent of the former) to the Perdition of the ſeduced People, which periſh in the Deluge of the Catholick Apoſtacy.*

For the ſecond, *To grant them Toleration, in reſpect of any Money to be given, or Contribution to be made by them, is to ſet Religion to Sale, and with it the Souls of People, whom Chriſt our Saviour hath redeemed with his moſt precious Blood. And as it is a great ſin, ſo alſo a matter of moſt dangerous conſequence; the Conſideration whereof, we commend to the Wiſe and Judicious, beſeeching the Great God of Truth, to make them who are in Authority, Zealous of Gods Glory, and of the advancement of true Religion.*

Zealous, Resolute and Couragious, against all Popery and Idolatry. Amen.

Signed.

Ja. Armachanus.
Anto. Midensis.
Ro. Dunensis & Cononensis.
Rich. Cork Cloyon & Roscensis.
Tho. Killmorensis & Ardahensis.
Mich. Waterfordensis & Lismorensis.
Mal. Cassilensis.
Tho. Fernensis & Lauglhanensis.
George Derensis.
Andr. Aladensis.
Theo. Dromorensis.
Fra. Limirickensis.

This being conferred and agreed upon, the 26th of *November*, *Anno* 1626.

Upon the 23*d.* of *April* following, Doctor *George Downham*, then Bishop of *Derry*, (the next Assembly being then to meet) in the midst of his Sermon in *Christ-Church*, took occasion

on to ſpeak ſomething to this purpoſe, ſaying, That many amongſt us for gain and outward reſpects, were ready to conſent to atoleration of a falſe Religion; which if they did, they were guilty of putting to Sale not only the Souls of Papiſts, but their own Souls alſo. This is not my opinion (ſaid he) only, but the opinion of the Archbiſhops, Biſhops, and of the Proteſtant Clergy of his Majeſties whole Kingdom, which I think fit to publiſh. He had no ſooner uttered theſe words, when all the Proteſtants then in that Church cried out a loud *Amen, Amen.* Then making a reſpite till the People had done crying out *Amen.* I ſpoke nothing to hinder the Kings ſervice; for, we all of the Clergy deſire not only the Sole Army of 5500 Men (that being the Number) may be maintained, but alſo a far greater Army, beſides the Trained bands; and could wiſh that his Majeſty would reſerve to himſelf the moſt of thoſe particular Graces of late offered and granted to the diſhonour of God, and to himſelf, the

Anno 1627. Dr. *Downham* then Biſhop of *Derry*, his proteſtation againſt theſe Terms, in *Chriſt-Church*, in *Dublin.*

the prejudice and impeachment of true Religion, and what was wanting might be supplied by the Country, to which he Exhorted all true Christians and Faithful Subjects. The People upon this cried unanimously, our Lives and Fortunes be at his Majesties command, for the good of the Protestant Faith of *England*.

The next day the late Lord Primate *Usher*, Preached before the same Auditory, and took these words for his Text, *Love not the World, nor the things that are in the World*: Which words he applied according to those times: These two Sermons so prevailed with the Protestants, so strengthened their resolutions, that they proposed so largely towards a maintenance for an Army to oppose the *French* King, that these Popish proposals (which we have already mentioned) fell, and the Papists much ashamed and discontented: then the Lord Deputy and Council dismissed this Assembly.

Primate *Usher* his words against the same Tolleration.

There is one Material thing to be observed by the Reader, that this Lord,

Lord *Fauklands* Lady was a great Heireſs to an Eſtate in *England*, which cauſed her Husband to ſeek all means the more to pleaſe her, ſhe being a fickle minded Woman in her Judgment. The Papiſts of this Kingdom depended much on this Ladies being of their own Religion, although outwardly, whether out of compliance to her Lord, or by the advice of Popiſh Policies ſhe went to Church; but going out of this Kingdom into *England*, ſhe returned unto her Popiſh inclinations, which then was a ſignal Teſtimony of her Religon all along.

The Lord *Fauklands* Lady known to be a Papiſt.

Theſe Jeſuitical projects were not ſufficient to ſatisfie a *Romiſh* appetite; ſeeing that theſe advices could take no Effect, the Jeſuits and Friars of *Dublin*, out of Spleen, began to Preach Sedition, unto the Papiſt Inhabitants in that Metropolis, continuing after this Method for certain days, it came at laſt to *Lancelot Buckley*, alias *Bulkley's* Ears, then Archbiſhop of the ſame See, who went and related what he had heard touching the Seditious Doctrine, and deſired

A Riot committed by the Popiſh Clergy *Ano.* 1629.

See the Records of the Privy Council Books, of *England* and *Ireland*, for this year.

fired of *Adam Loftus* Lord Viſcount *Elye*, and *Richard* Earl of *Corke*, then Juſtices of the Nation, to ſend a File of Muſqueteers, and a Warrant to Seize on theſe Malefactors; but coming to the Friar *Carmelites* Houſe then in *Cook-ſtreet*, in *Dublin*, where theſe Friars were infuſing of Rebellion into ſeveral the then Popiſh Aldermen and Citizens of this City, they aroſe unanimouſly, joyning to confront the Arcbiſhop and his Attendance in a very high Nature, by Wounding ſome of the Souldiers, and thoſe who aſſiſted the Archbiſhop; that not being ſufficient, they went to aſſault the Biſhops perſon, who for faſety was fain to run through the Streets of *Dublin*, and cry for help, and ſo obtained ſafe-guard by running into a Houſe, or otherwiſe he had been in danger of his Life. This Riot of the *Friars* was committed about *Chriſtmas*, 1629.

The Lords Juſtices upon this commited the Popiſh Aldermen, and others of the Citizens; amongſt which of the Aldermen one Mr. *Jyans* was one.

one. On the 9th of *January*, the Lords Juſtices and Council, gave his Majeſty and the Lords of the Council of *England*, an account of the diſaſters; which coming to thoſe Lords Hands, they returned this Anſwer.

By your Letters dated the 9th of January, *We underſtand how the Seditious Riot moved by the* Friars *and the Adherents of* Dublin, *hath by your good order and reſolution been happily ſuppreſt: And we doubt not, but by this occaſion, you will conſider how much it concerneth the good Government of that Kingdom, to prevent in time the firſt growing of ſuch Evils: For where ſuch People be permitted to ſwarm, they will ſoon grow licentious, and indure no Government but their own, which cannot*

The Lords of the Council of *England* to the Lords of the Council in *Ireland*, Jan. 31. 1629. See the Cabal of Letters alſo the Privy Council Book of *England*.

not otherwiſe be reſtored than by a due and ſeaſonable Execution of the Law, and of ſuch directions as from time to time have been ſent from his Majeſty and this board. Now it redoundeth much to the Honour of his Majeſty, that the World ſhall take notice of the ability and good Service of his Miniſters there, which in perſon he hath been pleaſed openly in Council, and in moſt gracious manner, to approve and command; whereby you may be ſufficiently encouraged to go on with like reſolution and moderation till the work be fully done, as well in the City, as in other places of our Kingdom; the carriage whereof we muſt leave to your good diſcretions, whoſe particular knowledge of the preſent State of things

things can guide you better, when and where to carry a ſoft or harder Hand; only this we hold neceſſary to put you in mind of, that you continue in that good agreement amongſt your ſelves for this and other Services, which your Letters do Expreſs, and for which we commend you much, that the good Servants of the King and State may find Encouragement equally from you all, and the ill affected may find no ſupport or countenance from any, nor any other contrivances uſed, but by general advice, for avoiding of further Evils ſhall be allowed, and ſuch Magiſtrates and Officers, if any ſhall be diſcovered that openly or under hand favour ſuch diſorders, or do not their duties in ſuppreſſing them, and committing the offenders,

you

you shall do well to take all fit and safe advantages, by the punishment or displacing of a few, to make the rest more cautious. This we write, not as misliking the fair course you have taken, but to express the concurrency of our Judgments with yours, and to assure you of our assistance in all such occasions wherein, for your future proceedings we have advised. And His Majesty requireth you accordingly to take order, first, that the house wherein Seminary Friars appeared in their Habits, and wherein the Reverend Archbishop and the Mayor of Dublin *received the first affront, be speedily demolished and be the mark of terrour to the resisters of Authority, and that the rest of the Houses erected or employed, there, or elsewhere, to the*

the use of suspicious societies, be converted to Houses of Correction, and to set the People on work, or to other publick uses, for the Advancement of Justice, good Arts or Trades; and further, that you find out the Lands, Leases or Revenues applyed to their uses, and dispose thereof according to the Law; and that you certifie also the places and Institutions of all such Monasteries, Priories, Nunneries, and other Religious Houses, and the names of all such persons as have put themselves to be Brothers and Sisters therein, especially such as are of Note, to the end such evil Plants be not permitted, to take root any where in that Kingdom, which we require you to take care of.

As for the supply of Munition,

which you have reaſon to deſire, we have taken Effectual order that you ſhall receive it with all convenient ſpeed, and ſo bid you heartily farewell.

Lord Keeper,
Lord Treaſurer,
Lord Preſident,
Lord Privy Seal,
Lord High Chamberlain,
Earl of *Suffolk*,
Earl of *Dorſet*,
Earl of *Salisbury*,
Earl of *Kelly*,
Lord Viſcount *Dorcheſter*,
Lord *Newburgh*,
Mr. Vice-Chamberlain,
Mr. Secretary *Cooke*,
Sir *William Alexander*.

Popiſh Policies to Raiſe Wars and Rebellions in *England*, *Scotland* and *Ireland*.

Notwithſtanding theſe and many more *Romiſh* ſhifts and conſpiracies, of the Ignatian Crew to Extirpate the Proteſtant Religion, they drove at Seperation purpoſely to divide Proteſtants in *England*, that they might work

work new Conſpiracies in our Neighbouring Dominions; witneſs the troubles in *Scotland*, *Annis* 1639 and 1640, likewiſe their *Romiſh* Rebellion in *Ireland*, begun on the 23d of *October*, *Anno* 1641, all which was to divide, and ſeparate Proteſtants, to bring in Sectaries and Schiſmaticks, and in fine, to Re-eſtabliſh Popery. For note, theſe *Romiſh* Foxes ſaw they could do but little, but by abſolute Popery; therefore, for the ſpeedier introducing of it into the Church of *England*, they firſt began to make King *Charles* the firſt odious to his Subjects, although outwardly pretending all manner of Obedience imaginable, ſaying, that they would venture their Lives and Fortunes for his Majeſty againſt his oppoſers and Enemies (meaning all thoſe, this Kings Enemies, who ever and anon oppoſed Popery, or *Romes* Projects, or were for Proteſtant Unity,) all which fair pretences cauſed Wars, Troubles, and great Blood-ſhed at home, and much miſunderſtandings between Proteſtants.

But our drift will be to lay before

Romish words Sweet outwardly yet Poyson within the Breast.

all good Christians, that whilst they were soothing this poor King with sweet Words, and fair promises, that they were Plotting and Conspiring against him under-hand, and seeking his ruin, thinking to bring in his Son Prince *Charles*, (afterwards *Charles* the Second,) not then above Eleven Years of Age, hoping the Mother might Rule both him and the Realms during his Minority. For instance sake, We shall lay before you Sir *William Boswels* Letters, written to *William Laud* then Archbishop of *Canterbury*, he the said Sir *William* being then King *Charles* the First's Agent at the *Hague* in *Holland*, as they were Licensed and set out by Mr. *William Prime*, and found after the Death of *William Laud* Archbishop of *Canterbury*, amongst other of his Papers; all which was by Gods Admirable hand of providence brought to light and Discovered, after this Archbishops Death together with his own Hand writing the Indorsements, received such a day, or that day this or that Letter; which is a wonder to all

all humane Capacity, and Nature, that neither King nor Archbiſhop would heed, or prevent the ſame; but ſtill hugg and embrace theſe Traytors, although at the ſame Inſtant conſpiring againſt them: All which premiſed, The Letters and Plots thus follow in order, in *Engliſh* Tranſlated; he who will compare the Latin Copies with the Engliſh, let him Read *Ruſhwood*, or Mr. *William Prinne's Romes* Maſterpiece.

Sir *William Boſwell's* firſt Letter to the Archbiſhop concerning the Plot.

May it pleaſe your Grace,

THE offers (whereof your Grace will find a Copy,) here incloſed, towards a further and more particular Diſcovery, were firſt made unto me at the ſecond hand, and, in Speech, by a Friend of good quality and worth in this place: But ſoon after (as ſoon as they could be put into order) were avowed

by the Principal party; and delivered me in writing by both together: Upon promise, and Oath, which, I was required to give, and gave accordingly, not to reveal the same to any other Man living but your Grace; and by your Graces Hand, unto his Majesty.

In like manner they have tyed themselves not to declare these things unto any other, but my self, until they should know, how his Majesty and your Grace will dispose thereof. The Principal giving me withal to know, that he puts himself, and this secret into your Graces power, as well because it concerns your Grace so nearly after his Majesty: As that he knows your Wisdom to guide the same aright: And is assured of your Graces Fidelity to his Majesties Person, to our State, and to our Church.

First, Your Grace is humbly, and earnestly prayed, to signifie his Majesties pleasure (with all possible speed) together with your Graces disposition herein, and purpose to carry all with silence, from all, but his Majesty until due time.

Secondly,

Secondly, *When your Grace ſhall think fit to ſhew theſe things unto His Majeſty, to do it immediately; not truſting to Letters; or permitting any other perſon to be by, or in hearing: And to entreat and Counſel his Majeſty, as in a caſe of Conſcience, to keep the ſame wholly and ſolely in his own boſome, from the knowledge of all other creatures living but your Grace; until the buſineſs ſhall be clear, and ſufficiently in his Majeſties and your Graces hands to Effect.*

Thirdly, *Not to require or demand the names of the parties from whom theſe overtures do come, or any further diſcoveries and advertiſements in purſuit of them which ſhall come hereafter, until due ſatisfaction ſhall be given in every part of them. Nor to bewray unto any perſon but his Majeſty, in any meaſure or kind, that any thing of this nature, or of any great importance is come from me.*

For, as I may believe, theſe overtures are verifiable in the way they will be laid; and that the parties will not ſhrink: So I make accompt, that if never ſo little a glimpſe or ſhadow of theſe Informations ſhall appear by his Majeſties, or your

Graces ſpeech or carriage, unto others, the means whereby the buſineſs may be brought beſt unto trial, will be utterly diſappointed: And the parties, who have in Conſcience towards God, and Devotion to his Majeſty, Affection to your Grace, and Compaſſion of our Country, diſcloſed theſe things, will run a preſent and extream hazard of their perſons and lives. So eaſily will it be conjectured (upon the leaſt occaſion given upon his Majeſties and your Graces parts) who is the diſcoverer, by what means, and how he knows ſo much of theſe things, and where he is: Theſe are the points, which, together with the offers, they have preſſed me eſpecially to repreſent moſt ſeriouſly unto your Grace.

For my own particular, having moſt humbly craved pardon of any error or omiſſions, that have befaln me in the meſnaging of this buſineſs, I do beſeech your Grace to let me know,

First, Whether, and in what order I ſhall proceed hereafter with the parties?

Secondly, What points of theſe offers I ſhall chiefly, and firſt put them to enlarge and clear?

Thirdly,

Thirdly, What other points and enquiries I ſhall propoſe unto them, and in what manner?

Fourthly, How far further I ſhall ſuffer my ſelf to hear and know theſe things?

Fifthly, Whether I ſhall not rather take the parties anſwers, and diſcoveries Sealed up by themſelves, and having likewiſe put my own Seal upon them, without queſtioning or ſeeing what they contain, ſo to tranſmit to his Majeſty, or your Grace?

Sixthly, Whether I may not inſinuate upon ſome fair occaſion, that there will be a due regard held of them, and their ſervice, by his Majeſty and your Grace; when all particulars undertaken in theſe general offers, and neceſſary for perfecting the diſcovery and work intended, ſhall be effectually delivered to his Majeſty, or your Grace?

Upon theſe heads, and ſuch other as his Majeſty or your Grace ſhall think proper in the buſineſs, I muſt with all humility beſeech your Grace to furniſh me with inſtructions, and warrant for my proceedings, under his Majeſties hand, with your

your Graces atteſtation, as by his Majeſties goodneſs, and Royal diſpoſition is uſual in like Caſes.

May it pleaſe your Grace to entertain a Cypher with me upon this occaſion, I have ſent the Counterpart of one here incloſed: in the vacant ſpaces whereof your Grace may inſert ſuch names more, with numbers to them, as you think requiſite.

If theſe overtures happily ſort with his Majeſties and your Graces mind, and ſhall accordingly prove effectual in their operations, I ſhall think my ſelf a moſt happy man, to have had my oblation in ſo pious a work, for my Moſt Gracious Soveraign and Maſter. More particularly, in that your Grace, under his Majeſty ſhall be, Opifex rerum & mundi melioris origo; *which I ſhall enceſſantly beg in my prayers, at his hands, who is the giver of all good things: And will never forſake or fail them, who do not firſt fail, and fall from him, the God of Mercy and Peace; with which I remain evermore* Your Graces

moſt Dutiful and obliged Servant,

Hague *in* Holl. Sept. 9. 1640. Sti. loci.

William Boſwell.

I have not dared to truſt this buſineſs (without a Cypher) but by a ſure hand, for which I have ſent this bearer, my Secretary Expreſs; but he knoweth nothing of the contents hereof.

Sir *William Boſwell's* Indorſement.

For your Grace the Arch-biſhops Indorſement with his own hand. Rece. *Sept.* 10. 1640. Sir *William Boſwell* about the Plot againſt the King, *&c.*

Andreas Habernfeld his Letter to the Arch-biſhop, concerning the Plot revealed to him.

Moſt Illuſtrious and moſt Reverend Lord,

ALL my Senſes are ſhaken together as often as I revolve the preſent buſineſs, neither doth my underſtanding ſuffice (to conceive) what wind hath brought ſuch horrid things, that they ſhould ſee the Sun ſhine by me: for beſides expectation this good man became known unto me, who when he had heard me diſcourſing of theſe Scottiſh ſtirs, ſaid, that

that I knew not the nerve of the business; that those things which are common scattered abroad are superficial: from that hour he every day became more familiar to me; who acknowledging my dexterity herein, with a full breast powred forth the burdens of his heart into my bosome, supposing that he had discharged a burthen of Conscience, wherewith he was pressed. Hence he related to me the Factions of the Jesuits, with which the whole earthly World was assaulted; and shewed, That I might behold how through their Poyson, Bohemia *and* Germany *were devoured, and both of them maimed with an irreparable Wound; that the same Plague did creep through the Realms of* England *and* Scotland; *the matter whereof revealed in the adjacent writing, he discovered to me: Which things having heard,* * *my Bowels were contracted together, my loins trembled with horrour, that a pernicious gulph should be prepared for so many thousands of Souls. With words moving the Conscience, I inflamed the mind of the man; he had scarce one hour concocted my Admonitions, but he disclosed all*

* If a stranger were thus affected at the hearing of this Plot, how should we our selves be sensible thereof.

all the ſecrets, and he gave free liberty that I ſhould treat with thoſe whom it concerned, that they might be informed thereof. I thought no delay was to be made about the things: The ſame hour I went to Mr. Boſwell, the Kings Leger at the Hague, who being tied with an Oath of Secreſie to me, I communicated the buſineſs to him, I admoniſhed him to weigh theſe things by the ballance, nither to defer, but act; that thoſe who were in danger might be ſpeedily ſuccoured: He, as becomes an honeſt Man, mindful of his duty, and having nearer looked into the buſineſs, refuſed not to obey the monitions: Moreover, he forthwith cauſed that an Expreſs ſhould be diſpatched; and ſent word back again what a moſt acceptable oblation this had been to the King and your Grace, for which we rejoyced from the heart; and we Judged, that a ſafe and favourable Deity had interpoſed it ſelf in this buſineſs, whereby you might be preſerved.

Now that the verity of the things related might be confirmed, ſome principal heads of the Conſpiracy were purpoſely

posely permitted, that the knowledge of them might be extorted from the Circumvented Society of the Conspirators.

Now the things will be speedily and safely promoted into act, if they be warily proceeded in at Bruxels. By my Advice, that day should be observed wherein the Packet of Letters are dispatched, which under the Title of, To Monsieur, Strario, Archdeacon of Cambray, tied with one cover, are delivered to the Post-Master, such a Packet may be secretly brought back from him, yet it will be unprofitable, because all the inclosed Letters are written Characteristically. Likewise another Packet coming weekly from Rome, which is brought under this Subscription, To the Most Illustrious Lord Count Rossetti, Legat for the time; these are not to be neglected: To whom likewise Letters writ in the same Character are included: That they may be understood, Reed is to be consulted with. The forenamed day of dispatch, shall be expected: In Reeds House an Accumulated Congregation may be cir-

cumvented

convented, which ſucceeding, it will be your Graces, part to order the buſineſs. The Inteſtine Enemy being at length detected by Gods Grace, all bitterneſs of mind which is cauſed on either ſide may be aboliſhed, delivered to Oblivion, deleted and quieted, the Enemy be Invaded on both parts; Thus the King and the Kings friends, and both Kingdoms near to danger, ſhall be preſerved, and delivered from Imminent Danger.

A warning to the Nobility and Clergy, not to keep Popiſh Servants.

Your Grace likewiſe may have this Injunction by you, if you deſire to have the beſt advice given you, by others, that you truſt not overmuch to your Purſuants, for ſome of them live under the ſtipend of the Popiſh party. How many Rocks, how many Scylla's, *how many diſpleaſed* Charybdis *appear before your Grace, in what a dangerous Sea, the Cock-boat of your Graces life, next to Shipwrack is toſſed, your ſelf may judge, the Fore-deck of the Ship is ſpeedily to be driven to the Harbour.*

All theſe things (I whiſper) into your Graces ears, for I know it bound with an Oath of Secrecy, therefore by

open

open name, I would by these presents become known to your Grace,

Hague Sept. 14. S. n. 1640.

Your Graces most observant, and most officious

Andrew Habernfeld.

Andreas ab Habernfeld, a Chaplain (as some affirm) to the Queen of *Bohemia*, his Indorsement hereon,

Illustrissimo ac Reverendissimo Dom. Domino Gulielmo Archiepiscopo Cantuariensi, Primati & Metropolitano totius Regni Anglia dommeo.

The Arch-bishops Indorsement with his own hand.

Rece. *Octob.* 14. 1640. *Andreas Habernfeld* his Letters sent by Sir *W. Boswell*, about the discovery of the Treason.

I conceive by the *English Latin* herein, that he must needs be an *English* man, with a concealed and charged name. And yet it may be this kind of *Latin* may relate to the *Italian*; or else

elſe he lived ſome time in *England*. The Declaration of this Treaſon, I have by his Majeſties ſpecial command, ſent to Sir *W. Boſwell*, that he may there ſee what proof can be made of any particulars.

The General Overture and diſcovery of the Plot, ſent with Sir *William Boſwels* firſt Letter.

The Kings Majeſty, and the Lord Archbiſhop of *Canterbury*, are to be Secretly informed by Letters.

Firſt, That the Kings Majeſty, and the Lord Arch-biſhop, are both of them in great danger of their lives.

Secondly, That the whole Commonwealth is by this means endangered, unleſs the miſchief be ſpeedily prevented.

Thirdly, That theſe Scottiſh troubles are raiſed, to the end, that under this pretext, the King and Arch-biſhop might be deſtroyed.

Fourthly, That there is a means to be preſcribed, whereby both of them in this caſe may be preſerved, and this trouble ſpeedily compoſed.

The Jesuits Plots are never ended till they obtain their defired ends in all things.

Fifthly, That * although these Scottish tumults be speedily composed, yet the King is endangered; and that there are many ways, by which destruction is plotted to the King and Lord Arch-bishop.

Sixthly, That a certain society hath conspired, which attempts the death of the King and L. Arch-bishop, and convulsion of the whole Realm.

Seventhly, That the same society every week deposite with the President of the society, what intelligence every of them hath purchased in eight days search, and then conser all into one Packet, which is weekly sent to the * director of the business.

* The Pope and Cardinal *Barbarino.*

Eighthly, That all the Confederates in the said Conspiracy may verily be named by the Poll; but because they may be made known, it is thought meet to defer it till hereafter.

Ninthly, That there is a ready means, whereby the Villany may be discovered in one moment, the chief Conspirators circumvented, and the primary members of the Conjuration apprehended in the very act.

Tenth-

Tenthly, That very many about the King, who are accounted most faithful and intimate, to whom likewise the more secret things are intrusted, are Traytors to the King, corrupted with a Foreign Pension, who communicated all secrets of greater or lesser moment to a Foreign Power.

His Majesty and the Realm may be soon betrayed by such false attendants.

Eleventhly, These and other most secret things, which shall be necessary to be known for the security of the King, may be revealed, if these things shall be acceptable to the Lord Archbishop.

Twelfthly, In the mean time, if His Royal Majesty, and the Lord Archbishop, desire to consult well to themselves, they shall keep these things, only superficially communicated unto them most secretly under deep silence, not communicating them so much as to those whom they judge most faithful to them, before they shall receive by name, in whom they may confide, for else they are safe on no side.

Likewiſe they may be aſſured, that whatſoever things are here propoſed, are no Sigments nor Fables, no vain Dreams, but ſuch real Verities, which may be demonſtrated in every ſmall tittle; for thoſe who thruſt themſelves into this buſineſs, are ſuch men who mind no gain, but the very zeal of Chriſtian Charity ſuffers them not to conceal theſe things; yet both from His Majeſty and the Lord Archbiſhop, ſome ſmall exampler of Gratitude will be expected.

All theſe premiſſes have been communicated under good Faith, and the Sacrament of an Oath, to Mr. *Leger*, Ambaſſador of the King of *Great Britain*, at the *Hague*, that he ſhould not immediately truſt, or communicate theſe things to any mortal, beſides the King and the Lord Archbiſhop of *Canterbury*.

Preſent, &c.

Subſcribed

Hague, *com.* 6. *Sept.* 1640. in the Stile of the place.

Detectio,

Detectio, &c. offerenda Ser. Regiæ Majeſtati Brittaniæ & Dom. Archiepiſcopo Cantuarienſi, &c. 6. Sept. 1640.

The Archbiſhops own Indorſement, received *Sept.* 10. 1640 : The Plot againſt the King.

The Archbiſhop of *Canterbury*'s Letter to the King, concerning the Plot; with the Kings directions in the Margin, written with his own hand.

I beſeech your Majeſty read theſe Letters as they are Indorſed by Figures, 1, 2, 3.

May it pleaſe your Majeſty,

AS great as the ſecret is which comes herewith, yet I chooſe rather to ſend it in this covert way, and I hope ſafe, than to come thither, and bring it my ſelf; firſt, becauſe I am no way able to make haſte enough with it; ſecondly, becauſe ſhould I

Ye had reaſon ſo to do.

come at this time, and antedate the meeting, Sept. 24. *there would be more Jealousie of the business, and more enquiry after it: Especially, if I, being once there, should return again before that day, as I must if this be followed, as is most fit.*

The danger it seems is imminent, and laid by God knows whom, but to be executed by them which are very near about you; (for the great honour which I have to be in danger with you, I pass not so your Sacred Person and the State be safe.) Now, may it please Your Majesty, this Information is either true, or there is some mistake in it: If it be true, the persons which make the discovery will deserve thanks and reward; if there should be any

mistake

miſtake in it, Your Majeſty can loſe nothing by a little ſilence.

It is an unanſwerable Dilemma.

The buſineſs (if it be) is extream foul: The diſcovery, thus by Gods Providence offered, ſeems fair. I do hereby humbly beg it upon my knees of Your Majeſty, that you will conceal this buſineſs from every creature, and his Name that ſends this to me. And I ſend his Letters to me to Your Majeſty, that you may ſee his ſence, both of the buſineſs and the ſecrecy. And ſuch inſtructions as you think fit to give him, I beſeech you let them be in your own Hand for his Warrant, without imparting them to any. And if Your Majeſty leave it to his Diſcretion to follow it there, in the beſt way he can, that in

I concur totally with you in opinion, aſſuring you that no body doth, or ſhall know of this buſineſs, and to ſhew my care to conceal it, I received this but this Afternoon, and now I make this diſpatch before I ſleep. Here I ſend this Warrant as you adviſe, which indeed I judge to be the better way.

your own hand will be Inſtruction and Warrant enough for him. And if you pleaſe to return it herewith preſently to me, I will ſend an Expreſs away with it preſently.

I like your anſwer extream well, and do promiſe not to deceive your confidence, nor make you break your word.

In the mean time, I have by this Expreſs returned him this anſwer, that I think he ſhall do well to hold on the Treaty with theſe men with all care and ſecreſie, and drive on to the diſcovery ſo ſoon as the buſineſs is ripe for it; that he may aſſure himſelf and them, they ſhall not want reward if they do the Service. That for my part, he ſhall be ſure of Secreſie, and that I am moſt confident that Your Majeſty will not impart it to any. That have a ſpecial eye to the Eighth and Ninth Propoſitions.

Sir,

Sir, for Gods ſake, and your own ſafety, Secreſie in this buſineſs: And I beſeech you ſend me back this Letter, and all that comes with it ſpeedily and ſecretly, and truſt not your own Pockets with them. I ſhall not eat nor ſleep in quiet till I receive them: And ſo ſoon as I have them again, and Your Majeſties Warrant to proceed, no diligence ſhall be wanting in me to help on the Diſcovery.

I have ſent all back, I think theſe Apoſtyles will be warrant enough for you to proceed, eſpecially when I expreſly command you to do ſo.

This is the greateſt buſineſs that ever was put to me, and if I have herein propoſed or done any thing amiſs, I moſt humbly crave Your Majeſties Pardon; but I am willing to hope I have not herein erred in Judgment, and in Fidelity I never will.

In this I am as far from condemning your Judgment as ſuſpecting your Fidelity.
C. R.

Theſe

These Letters came to me on Thursday, Sept. 10. at Night, and I sent these away according to the date hereof, being extreamly wearied with Writing this Letter, Copying out these other which come with this, and dispatching my Letters back to him that sent these, all in my own hand. Once again Secresie for Gods sake and your own. To his blessed Protection I commend your Majesty and all your Affairs. And am

York, 13. The Kings Hand and Date.

Lambeth, September 11. 1640.

Your Majesty's

Most Humble Faithful Servant,

W. Cant.

* As

* *As I had ended these, whether with the labour or indignation, or both, I fell into an extream faint Sweat; I pray God keep me from a Fever, of which three are down in my Family at* Croydon.

* The Archbishops Post-cript.

These Letters came late to me, the Express being beaten back by the Winds.

The Archbishops Indorsements with his own Hand, received from the King, *Sept.* 16. 1640. for Your Sacred Majesty: Yours Apostyled. The Kings Answer to the Plot against him, *&c.*

Sir *William Boswell*'s second Letter to the Archbishop.

May it please your Grace,

THis Evening late I have received your Graces dispatch, with the enclosed from His Majesty, by my Secretary Oueart, *and*

and shall give due account with all possible speed of the same, according to His Majesties and your Graces Commands, praying heartily that my endeavours, which shall be most faithful, may also prove effectual, to His Majesties and your Graces content; with which I do most humbly take leave, being always

Hague 24. Sept. 1640.
S. Angel.

Your Graces most Dutiful

and Humble Servant,

William Boswell.

The Archbishops Indorsement, received *Sept.* 30. 1640. Sir *William Boswell*, his acknowledgement that he hath received the Kings direction and my Letters.

Sir

Sir *W.B.* third Letter to the Archbishop, sent with the larger discovery of the Plot.

May it please your Grace,

UPon receipt of His Majesty's Commands, with your Graces Letters of and 18 Sept. *last, I dealt with the Party to make good his offers formerly put in my Hand, and transmitted to your Grace: This he hopes to have done, by the enclosed, so far as will be needful for His Majesties Satisfaction; yet, if any more particular explanation or discovery, shall be required by His Majesty or your Grace, he hath promised to add thereunto, whatsoever he can remember and knows of Truth. And for better assurance and verification of his Integrity, he professeth himself ready (if required) to make Oath of what he hath already declared, or shall hereafter declare in this business.*

*His Name he conjures me still to conceal, though he thinks His Majesty and your Grace, by the Character he gives of himself, will easily imagine who he is, having been known so * generally through Court and City, as he was for three or four years, in the Quality and Imployment*

* A very good Argument of truth and reality.

* Therefore a man of Note and Imployment.

ment he acknowledgeth (by his declaration enclosed) himself to have held.

Hereupon he doth also redouble his most humble and earnest suit unto His Majesty and your Grace, to be most secret and circumspect in the business, that he may not be suspected to have discovered or had a hand in the same.

I shall here humbly beseech your Grace to let me know, what I may further do for His Majesties Service, or for your Graces particular behoof, that I may accordingly endeavour to approve my self, as I am

Hague, 15. *Octob.* 1640. Your Graces most Dutifull and Obliged Servant,

W. Boswell.

The Archbishops Indorsement, received *Octob.* 14. Sir *Will. Boswell* in prosecution of the great business, if any thing come to him in Cyphers to send it to him.

The large particular discovery of the Plot and Treason against the King, Kingdom, and Protestant Religion, and raise the Scottish *Wars.*

Most Illustrious and Reverend Lord,

WE have willingly and cordially perceived, that our offers have been

been acceptable both to His Royal Majesty, and likewise to your Grace. This is the only Index to us, that the blessing of God is present with you, whereby a Spur is given, that we should so much the more cheerfully and freely utter and detect those things whereby the hazard of both your Lives, the Subversion of the Realm and State, both of *England* and *Scotland*; the tumbling down of His Excellent Majesty from his Throne is intended. Now lest the discourse should be enlarged with superfluous circumstances, we will only premise some things which are meerly necessary to the business.

They may first of all know, that this * *Goodman*, by whom the ensuing things are detected, was born and bred in the Popish Religion, who spent many years in Ecclesiastical Dignities. At length, being found fit for the Expedition of the present design, by the Counsel and Mandate of the Lord Cardinal *Barbarino*, he was adjoyned to the assistance of Master *Cuneus* (* *cun*) by whom he was found so diligent and sedulous in his office, that hope of great promotion

* The quality of the discoverer, and means inducing him to reveal this Plot.

* The Popes Nuncio then in *England*.

promotion was given to him. Yet he, led by the instinct of the good Spirit, hath, howsoever it be, contemned sweet promises; and having known the vanities of the Pontifician Religion (of which he had sometime been a most severe defender) having likewise noted the malice of those who fight under the Popish Banner, felt his Conscience to be burdened; which burden that he might ease himself of, converted his mind to the Orthodox Religion. Soon after, that he might exonerate his Conscience, he thought fit that a desperate Treason, Machinated against so many Souls was to be revealed, and that he should receive ease if he vented such things into the bosom of a friend. Which done, he was seriously admonished by the said friend, that he should shew an example of his conversion and charity, and free so many innocent Souls from imminent danger. To whose monitions he willingly consented, and delivered the following things to be put in Writing, out of which the Articles, not long since tendered to your Grace, may be clearly explicated and demonstrated.

1. First

1. First of all, that the hinge of the busines may be rightly discerned, it is to be known, that all those Factions with which all Christendom is at this day shaken, do arise from the Jesuitical off-spring of *Cham*; of which, four Orders abound throughout the World. Four sorts of Jesuits.

Of the first Order are Ecclesiasticks, whose Office is to take care of things promoting Religion.

Of the second Order are Politicians, whose Office it is by any means to shake, trouble, reform the State of Kingdoms and Republicks.

** Of the third Order are Seculars, whose Property it is to obtrude themselves into Offices with Kings and Princes, to insinuate and immix themselves in Court-businesses, Bargains and Sales, and to be busied in Civil affairs. * As *W. P.* lately at *Whitehall.*

Of the fourth Order are Intelligencers (or Spies,) Men of inferior condition, who submit themselves to the † Services of Great Men, Princes, Barons, Noblemen, Citizens, to deceive (or corrupt) the Minds of their Masters. † A good Caveat to Nobles and Gentlemen to beware they entertain not a Jesuit or Romish Spy in their Houses instead of a Servant.

2. A Society of so many Orders, the * Kingdom of *England* nourisheth: for scarce all *Spain*, *France*, and *Italy*, can yield so great a Multitude of Jesuits, as *London* alone, where are found more than Fifty *Scottish* Jesuits; there the said Society hath Elected to it self a Seat of Iniquity, and hath conspired against the King, and the most faithful to the King, especially the Lord Bishop of *Canterbury*, and likewise against both Kingdoms.

* We had need look about when so many active Traitors are harboured amongst us, even perchance at this present.

3. For it is more certain than Certainty it self, that the fore-named Society hath determined to effect an universal Reformation of the Kingdom of *England* and *Scotland*. Therefore the determination of the End necessarily inferrs a determination of Means to the End.

Therefore both Kingdoms need look to themselves.

4. Therefore to promote the under-taken Villainy, the said Society dubbed it self with the Title of, *The Congregation of Propagating the Faith*; which acknowledgeth the Pope of *Rome* the Head of the College, and Cardinal *Barbarino* his Substitute and Executor.

Strange that such a Society should be erected under the Defender of the Faith.

5. The

5. The chief Patron of the Society at *London*, is the Pope's Legate, who takes care of the buſineſs; into whoſe boſom theſe dregs of Traitors weekly depoſite all their Intelligences. Now the Reſidence of this Legation was obtained at *London*, in the Name of the *Roman* Pontiff, by whoſe Mediation it might be lawful for Cardinal *Barbarino*, to work ſo much the more eaſily and ſafely upon the King and Kingdom; for none elſe could ſo freely circumvent the King, as he who ſhould be palliated with the Pope's Authority.

A ſtrange World when a Pope's Legate ſhall be openly harboured ſo near the King & Court, and have free acceſs to both without controul.

If the King truly hate the Pope, it will make his Inſtruments leſs effectual, if they come in his Name.

6. Maſter *Cuneus* did at that time enjoy the Office of the Pope's Legate, an univerſal Inſtrument of the conjured Society, and a ſerious Promoter of the buſineſs, whoſe Secrets, as likewiſe thoſe of all the other Intelligencers, the preſent good Man, the Communicator of all theſe things, did receive and expedite whither the buſineſs required.

Pope's Inſtruments are ever very active.

Cuneus ſet upon the chief Men of the Kingdom, and left nothing unattempted, by what means he might

Strange it was that the chief Men ſhould not ſet themſelves againſt

him and his, and send them packing hence; especially that the King himself did it not when he thus tempted and assaulted him.

corrupt them all, and incline them to the Pontifician party: He inticed many with various incitements; yea he sought to delude the King himself with Gifts of Pictures, Antiquities, Idols, and of other Vanities brought from *Rome*, which yet would prevail nothing with the King. Having entered familiarity with the King, he is often requested at *Hampton-Court*, likewise at *London*, to undertake the Cause of the *Palatine*, and that he would interpose his Authority, and by his intercession perswade the Legate of *Cologne*, that the *Palatine* in the next Diet to treat of Peace, might be inserted into the Conditions; which verily he promised, but performed the contrary. He writ indeed, that he had been so desired by the King concerning such things; yet he advised not that they should be consented to, lest peradventure it might be said by the *Spaniard*, that the Pope of *Rome* had Patronized an Heretical Prince.

That a Pope's Legate should be so familar with the King, and the King make much of him, instead of banishing him, is a Riddle. Jesuits known well how to Equivocate thus. If Popes must not favor Protestant Princes, it's a Miracle that they should favour them, or harbour any of their Agents now near them.

In

In the mean time, *Cuneus* smelling * from the Archbiſhop moſt truſty to the King, that the King's mind was wholly pendulous (or doubtful,) reſolved, that he would move every Stone, and apply his Forces, that he might gain him to his Party; certainly confiding, that he had a means prepared; for he had a command to † offer a Cardinal's Cap to the Lord Archbiſhop in the name of the Pope of *Rome*, and that he ſhould allure him alſo with higher promiſes, that he might corrupt his ſincere mind. Yet a fitting occaſion was never given, whereby he might inſinuate himſelf into the Lord Archbiſhop (for the Scorpion ſought an Egg) free acceſs was to be impetrated by the Earl and Counteſs of *Arundel*, likewiſe by Secretary *Windebanke*: The interceſſion of all which being neglected, he did fly the company or familiarity of *Cuneus*, worſe than the Plague: He was likewiſe perſwaded by others of no mean rank, well known to him, neither yet was he moved.

* The Archbiſhop therefore and he had ſome familiarity and acquaintance.

† This offer appears under the Archbiſhop's own hand in the Journal of his Life. The Archbiſhoprick of *Canterbury* and the other World are of greater value than an *Italian* Cardinalſhip.

But he kept not them from the Court.

7. Another also was assayed, who hindred access to the detestable wickedness. Secretary *Cooke*, he was a bitter hater of the Jesuits, from whom he intercepted access to the King; he entertained many (of them) according to their deserts; he diligently inquired into their Factions; by which means every incitement breathing a Magnetical (attractive) power to the Popish Party, was ineffectual with him; for nothing was so dear unto him, that might incline him to wickedness. Hereupon being made odious to the Patrons of the conspiracy, he was endangered to be discharged from his office: It was laboured for three years, and at last obtained. Yet notwithstanding there remained on the King's part a Knot hard to be untied, for the Lord Archbishop, by his constancy, interposed himself as a most hard Rock.

Jesuits are both diligent and able to remove their greatest opposites at Court from out of place and favour too.

It is admirable this faction should be so powerfully predominant as to displace the greatest and faithfulest Officers.

When *Cuneus* had understood from the Lord Archbishop's Party, that he had laboured in vain, his Malice and the whole Societies waxed boiling-hot: Soon after Ambushes began to be

Jesuits will be sure to move Hell when they cannot prevail with Heaven.

be prepared, wherewith the Lord Archbiſhop, together with the King, ſhould be taken.

Likewiſe a Sentence is paſſed againſt the King (for whoſe ſake all this buſineſs is diſpoſed) becauſe nothing is hoped from him, which might ſeem to promote the Popiſh Religion (but eſpecially when he had opened his mind, that he was of this opinion, that every one might be ſaved in his own Religion, ſo as he be an honeſt and pious Man.)

Jeſuits cannot endure Neuters, if a Man may be ſaved in any Religion, he may ſafely embrace any, and cleave cloſe to none.

8. To perpetrate the Treaſon undertaken, the criminal * Execution at *Weſtminſter*, cauſed by ſome Writings of Puritans, gave occaſion of the firſt fire: Which thing was ſo much exaſperated and exaggerated by the Papiſts to the Puritans, that if it remained unrevenged, it would be thought a blemiſh to their Religion; the flames of which fire, the ſubſequent book of † Prayers increaſes.

* The Biſhops Tyranny againſt Puritans the beſt advantage and greateſt advancement of Popes deſigns.

† He means the *Scotiſh* Prayer-book, the Alterations whereof, from the *Engliſh*, were found in the Original Copy under the Archbiſhop's own hand, when his Chamber was ſearched.

The Jesuits love to fish, when the Bishops trouble the streams with their Innovations and Popish Ceremonies.

9. In this heat, a certain *Scotish* Earl, called *Maxfeld*, if I mistake not, was expedited to the *Scots* by the Popish Party; with whom two other *Scotish* Earls, Papists, held correspondency. He ought to stir up the people to commotion, and rub over the injury afresh, that he might enflame their Minds, precipitate them to Arms, by which the hurtful disturber of the *Scotish* Liberty might be slain.

The Jesuits the Plotters and chief Directors of the *Scotish* War.

10. There, by one labour, snares are prepared for the King; for this purpose the present business was so ordered, that very many of the *English* should adhere to the *Scots*; That the King should remain inferiour in Arms, who (thereupon) should be compelled to crave assistance from the Papists; which yet he should not obtain, unless he would descend into * Conditions, by which he should permit † Universal liberty of Exercise of the Popish Religion; for so the affairs of the Papists would succeed according to their desire. To which consent, if he should shew himself more

* The K. tied to Conditions by Papists before they aided him.

† Now practised in *Oxford*, *Wales*, and the Northern parts, by open Toleration.

more difficult, there ſhould be a preſent remedy at hand; for the King's Son growing now very faſt to his youthful Age, (who is * Educated from his tender Age, that he might accuſtom himſelf to the Popiſh Party) the King is to be diſpatched; for an † Indian Nut ſtuffed with moſt ſharp poiſon, is kept in the Society (which *Cuneus* at that time ſhewed often to me in ‖ a boaſting manner) wherein a poiſon was prepared for the King, after the Example of his * Father.

* The more ſhame and pity, and a good Caveat for the Parliament henceforth to look to it.

† The King then muſt needs be in great danger among Papiſts now.

‖ Jeſuits make but a vaunt of poiſoning Kings.

* The Jeſuits it ſeems know very well King *James* was poiſoned belike by ſome of their Inſtruments.

11. In this *Scotiſh* Commotion the Marqueſs of *Hamilton* often diſpatched to the *Scots* in the name of the King, to interpoſe the Royal Authority, whereby the heat of Minds might be mitigated, returned notwithſtanding as often without fruit, and without ending the buſineſs. His Chaplain at that time repared to us, who * communicated ſome things ſecretly with *Cuneus*; being demanded of in jeſt, Whether alſo the *Jews* agreed with

* It ſeems ſome Noblemens Chaplains are but the Popes and Jeſuits Ip-

telligencers, if not their Confederates.

with the *Samaritans*: *Cuneus* thereunto answered; *Would to God all Ministers were such as he.* What you will may be hence conjectured.

All Foreign Popish States contribute their best assistance to reduce *England* to *Rome*.

12. Things standing thus, there arrived at *London* from Cardinal *Richelieu*, Master *Thomas Chamberlain* his Chaplain and Almoner, a *Scot* by Nation, who ought to assist the College of the confederated Society, and seriously to set forward the business; to leave nothing unattempted, whereby the first heat might be exasperated; for which Service he was promised the reward of a * Bishoprick. He cohabited with the Society four months space; neither was it lawful for him first to depart, until things succeeding according to his wish, he might be able to return back again with good news.

* A meet Guerdon for such a service. Jesuits will not give over acting, till they accomplish their designs.

Bishop's Sons oft-times the Pope's greatest Agents: his industrious activity should shame our slothfulness.

13. Sir *Toby Matthew* a Jesuited Priest, of the Order of Politicians, a most vigilant Man of the chief Heads, to whom a Bed was never so dear that he would rest his Head thereon, refreshing his Body with sleep

ſleep in a Chair for an hour or two, neither day or night ſpared his Machinations; a man principally noxious, and himſelf the Plague of the King and Kingdom of *England*; a moſt impudent Man, who flies to all Banquets and Feaſts, called or not called; never quiet, always in action and perpetual motion. Thruſting himſelf into all converſation of Superiors, he urgeth Conferences familiarly, that he may fiſh out the Minds of Men; whatever he obſerveth thence, which may bring any commodity or diſcommodity to the part of the Conſpirators, he communicates to the Pope's Legate; the more ſecret things he himſelf writes to the Pope, or to Cardinal *Barbarino*. In ſum, he adjoins himſelf to any Man's company; no word can be ſpoken, that he will not lay hold on, and accommodate to his Party. In the mean time, whatever he hath fiſhed out, he reduceth into a Catalogue, and every Summer carrieth it to the general Conſiſtory of the Jeſuits, Politicks, which ſecretly meet together in the Province of

The Proteſtants want of ſuch mutual correſpondency and intelligence is a great weakning to their Cauſe. Let them learn wiſdom by their Enemies.

of * *Wales*, where he is an acceptable Gueſt. There Counſels are ſecretly hammered, which are moſt meet for the convulſion of the Eccleſiaſtick and Politick Eſtate of both Kingdoms.

* A fit place for their intelligence and correſpondency with *Ireland*, lying in the midſt between both.

14. Captain *Read*, a *Scot*, dwelling in *Longacre-ſtreet*, near the *Angel-Tavern*, a Secular Jeſuit, who for his deteſtable office performed (whereby he had perverted a certain Miniſter of the Church, with ſecret incitements to the Popiſh Religion, with all his Family, taking his Daughter to wife) for a † recompence obtained a Rent or Impoſt upon Butter, which the Country-people are bound to render to him, procured for him from the King, by ſome chief Men of the Society, who never want a ſpur, whereby he may be conſtantly detained in his Office: In his Houſe the buſineſs of the whole Plot is concluded, where the Society which hath conſpired againſt the King, the Lord Archbiſhop and both Kingdoms, meet together, for the moſt part every day: But on the day of the Carrier's (or Poſt)

The Jeſuits now make good uſe of all Nations and Inſtruments.

† O that ſuch Romiſh Seducers ſhould obtain ſuch power and rewards for being ſeducing Inſtruments! The Jeſuits, it ſeems, are very powerful at Court.

Post) Dispatch, which is ordinarily *Friday*, they meet in greater numbers; for then all the Intelligencers assemble, and conferr in common, what things every of them hath fished out that week; who that they may be without suspicion, send their secrets by *Toby Matthew*, or *Read* himself, to the Pope's Legate; he transmits the compacted Packquet, which he hath purchased from the Intelligencers to *Rome*. With the same *Read*, the Letters brought from *Rome* are deposited, under fained Titles and Names, who by him are delivered to all to whom they appertain for all and every of their Names are known to him.

The Pope's weekly Intelligence at *Rome* from hence, can produce no good to *England*.

Jesuits know how to conceal their Names and Lodgings.

Upon the very same occasion, Letters also are brought hither under the covert of Father *Philip*, (he notwithstanding being ignorant of things) from whom they are distributed to the Conspirators.

There is in that very House a publick Chapel, wherein an ordinary Jesuit Consecrates, and dwells there; in the said Chapel Masses are daily

There are more Popish Chapels in and about *London*, than are commonly known.

ly celebrated by the Jesuits, and it serves for the Baptizing of the Children of the House, and of some of the Conspirators.

Jesuits can counterfeit any Habit, or Part, to delude the vulgar.

Those who assemble in the forenamed House, come frequently in Coaches, or on Horse-back in Laymens Habit, and with a great Train, wherewith they are disguised, that they may not be known; yet they are Jesuits, and conjured Members of the Society.

Papists large Contributions to undermine our Religion, should make us liberal to defend it.

15. All the Papists of *England* contribute to this Assembly, lest any thing should be wanting to promote the undertaken Design; upon whose treasury, one Widow, owner of the Houses, wherein Secretary *Windebanke* now dwelleth, dead above three years since, bestowed Four hundred thousand English Pounds; so likewise others contribute above their abilities, so as the business may be promoted unto its desired end.

Jesuits are as wise as Serpents, though not so innocent as Doves.

16. Besides the foresaid Houses, there are Conventicles also kept in other more secret places, of which verily they confide not even among them-

themſelves, for fear leſt they ſhould be diſcovered. Firſt, every of them are called to certain Inns, (one not knowing of the other;) hence they are ſeverally led by Spies to the place where they ought to meet, otherwiſe ignorant where they ought to aſſemble, leſt peradventure they ſhould be ſurpriſed at unawares.

17. The Counteſs of *Arundel*, a ſtrenuous She-Champion of the Popiſh Religion, bends all her Nerves to the Univerſal Reformation; whatſoever ſhe hears at the King's Court, that is done ſecretly or openly in Words or Deeds; ſhe preſently imparts to the Pope's Legate, with whom ſhe meets thrice a day; ſometimes in *Arundel* Houſe, now at the Court, or at *Turt-hall*: he ſcarce ſucks ſuch things by the Claw.

The Jeſuits learn of the Serpents to ſeduce Men by fond Inſtruments to their ruine.

Her Voyage to *Rome* to viſit the Pope, made her frequently to viſit his Legate.

The Counteſs belike was his fore-runner thither.

The Earl himſelf called now about three years ſince, this year ought to go to *Rome*, without doubt to conſult there of ſerious things, concerning the Deſign, with Gifts and Speeches: the Jeſuits watch diligently to their Maſſes.

At

No wonder the Earl's debts be so great.

A School of Nuns.

At *Greenwich*, at the Earl's costs, a Feminine School is maintained, which otherwise is a Monastery of Nuns; for the young Girls therein, are sent forth hither and thither into Foreign Monasteries beyond the Sea.

Is not the King in great danger who hath such a person in his Bed-chamber?

Now Keeper of the Great Seal.

Master Porter of the King's Bed-chamber, most addicted to the Popish Religion, is a bitter Enemy of the King; he reveals all his greatest secrets to the Pope's Legate; although he very rarely meets with him, yet his Wife meets him so much the oftner; who being informed by her Husband, conveys secrets to the Legate. In all his Actions he is nothing inferior to *Toby Matthew*; it cannot be uttered how diligently he watcheth on the business.

Both King and Prince have Jesuitical Agents in their Bed-chambers.

His Sons are secretly instructed in the Romish Religion; openly they profess the Reformed. The Eldest is now to receive his Father's office, under the King, which shall be: A Cardinal's Hat is provided for the other, if the design shall succeed well.

Above

Above three years past the said Master Porter was to be sent away by the King to *Morocco*; but he was prohibited by the Society, lest the business should suffer delay thereby.

All business and imployments must be set aside to promote this Plot.

He is a Patron of the Jesuits, for whom for the Exercise of Religion, he provides Chapels both at home and abroad.

Secretary *Windebanke*, a most fierce Papist, is the most unfaithful to the King of all men; who not only betrays and reveals even the King's Secrets, but likewise communicates Counsels by which the Design may be best advanced. He at least thrice every week converseth with the Legate in Nocturnal Conventicles, and reveals those things which he thinks fit to be known; for which end, he hired a House near to the Legate's House, whom he often resorts to through the Garden-door; for by this vicinity the Meeting is facilitated.

A Jesuitical Secretary; his Flight and Articles in Parliament confirm all this and more.

The said Secretary is bribed with Gifts to the Party of that conjured Society, by whom he is sustained,

Papists spare no cost.

that he may the more ſeriouſly execute his office.

He ſent his Son expreſly to *Rome*, who ought to inſinuate himſelf into the *Roman* Pontiff.

The other Conſpirators Names.

Sir *Digby*, Sir *Winter*, Maſter *Mountague* the younger, who hath been at *Rome*; my Lord *Sterling*, a Couſin of the Earl of *Arundel*'s, a Knight, the Counteſs of *Newport*, the Dutcheſs of *Buckingham*; and many others who have ſworn into this Conſpiracy, are all moſt vigilant in the deſign. Some of theſe are inticed with the hope of Court, others of Political Offices; others attend to the Sixteen Cardinal's Caps that are vacant; which are therefore detained idle for ſome years, that they may impoſe a vain hope on thoſe who expect them.

The Preſident of the aforeſaid Society was my Lord *Gage*, a Jeſuit Prieſt, dead above three years ſince. He had a Palace adorned with laſcivious Pictures, which counterfeited Prophaneneſs in the Houſe; but with them was palliated a Monaſtery,

A fit Cover for ſuch a Diſh.

wher ein

wherein forty Nuns were maintained, hid in ſo great a Palace; it is ſituated in *Queen-ſtreet*, which the Statue of a Golden Queen adorns. The Secular Jeſuits have bought all this Street, and have reduced it into a Quadrangle, where a Jeſuitical College is tacitly built, with this hope, that it might be openly finiſhed, as ſoon as the Univerſal Reformation was begun.

It ſeems their Purſes were ſtrong, and their Hopes great.

The Pope's Legate uſeth a threefold Character or Cypher; one, wherewith he communicates with all Nuncio's; another, with Cardinal *Barbarino* only; a third, wherewith he covers ſome greater Secrets to be communicated.

Whatſoever things he either receiveth from the Society or other Spies, thoſe he packs up together in one bundle, dedicated under this Inſcription: *To Monſieur* Stravio *Archdeacon of* Cambray: From whom, at laſt, they are promoted to *Rome*.

Theſe things being thus ordered, if every thing be laid to the balance,

it will ſatisfie in ſpecial, all the Articles propounded. Wherein,

1*ſt*, The Conſpiracy againſt the King and Lord Archbiſhop is detected, and the means whereby ruine is threatned to both, demonſtrated.

2*dly*, The imminent dangers to both Kingdoms are rehearſed.

3*dly*, The Riſe and Progreſs of that *Scotiſh* Fire is related.

4*thly*, Means whereby theſe *Scotiſh* Troubles may be appeaſed, are ſuggeſted: For after the *Scots* ſhall know by whom, and to what end their Minds are incenſed, they will ſpeedily look to themſelves; neither will they ſuffer the Forces of both Parts to be ſubdued, leſt a middle Party interpoſe, which ſeeks (the ruine) of both.

A good Caveat for *England* now.

5*thly*, With what Sword the King's Throat is aſſaulted, even when theſe ſtirs ſhall be ended, *Cuneus* his Confeſſion, and a viſible demonſtration ſheweth.

6*thly*, The

6thly, The place of the Assembly, in the House of Captain *Read*, is nominated.

7thly, The day of the eight days dispatch by *Read* and the Legate is prescribed.

8thly, How the Names of the Conspirators may be known.

9thly, Where this whole Congregation may be circumvented.

10thly, Some of the Principal, unfaithful ones of the King's Party are notified by Name; many of whose Names occurr not; yet their Habitations are known; their Names may be easily extorted from *Read*.

If these things be warily proceeded in, the strength of the whole business will be brought to light; so the Arrow being foreseen, the Danger shall be avoided: which that it may prosperously succeed, the Omnipotent Creator grant.

The Archbishop's Indorsement with his own Hand. Rec. *Octob.* 14. 1640.

The Archbishop and King *Charles* the First not crediting nor pursuing

Let *England* note, that had this Discovery been faithfully and wisely managed, the Conspirators apprehended, and their Offices disposed of to true Protestants, Wars had ceased, Contention in Religion had been turned into Unity, God truly Glorified, and three Nations made peaceable.

theſe Diſcoveries how *Rome* was a-contriving the Deſtruction of Church and State, the Papiſts perſiſted and drove on their Deſigns, not only in *England* and in *Scotland*, by raiſing Feuds and Heats amongſt the Proteſtants in *England*, and Wars between *England* and *Scotland*; but prepared for a Rebellion in *Ireland*. For the better and ſpeedier furtherance of this *Iriſh* Plot, the Papiſts for the ſecuring of *Dublin*, the Metropolis of that Realm, and that it might be in a Papal Juriſdiction, Contrived thus, by Propoſals: "*Dublin* (ſaith the "Lord of *Gormonſton*) is the chief "Head and City of this Nation, as "*London* is of *England*; I do wiſh "this Corporation much Proſperity "and Honour; and if, Mr. Major, "You and your Brethren be willing "you ſhall have equal Dignity, Ho-"nour and State granted unto you "as *London*; it may eaſily be procu-"red; and in caſe you will aſſent "unto theſe Propoſals, it ſhall be "obtained: And for the Cities Cre-"dit and Repute, I will become one "of

The Popiſh Policy to get *Dublin* to be under a Popiſh Juriſdiction, being the firſt ſtep to the Rebellion, *Anno* 1641. *Henry Jones*, late Biſhop of *Meath*, his Memoir amongſt the Memorials of the *Iriſh* Rebellion.

" of your ſelves; and if you think " me worthy of the place, I ſhall be- " come the firſt Lord Mayor of your " City.

The Mayor and Aldermen of *Dublin* returned his Lordſhip thanks, the Proteſtant Party being not for this Honour, having not a competent Annuity or Revenue for to ſupport that Dignity; but the Romiſh Aldermen and Citizens embraced the proffer; yet the Proteſtant Party prevailed, and thereby the Lordſhip of *Dublin* ceaſed, and was not granted and accepted of until the year of our Lord 1666. Sir *Daniel Bellingham* becoming the firſt Lord Mayor thereof, after King *Charles* the Second's Reſtoration.

And the better to accompliſh their deſign for the Plot of 1641. one *White* wrote this Letter following to a Popiſh Peer of *Ireland*, that the City of *Dublin* might be at that appointed time under a Popiſh Juriſdiction.

A LETTER to a Popish Peer of *Ireland*, how he may secure the City of *Dublin* against the Protestants, at the prefixed time appointed and plotted by the *Irish* Papists to Rebel in the Year 1641. found with other Papers at the taking of *Droghedah*, after the Rout of *Remines*.

This is a Repetition from Pa. 180.

My Lord,

This Letter directed to the Lord Viscount *G.*

IF *you can procure a Patent for the City of* Dublin, *to make their Mayors Lord Mayors as well as* London, *their Policy will be to offer the Catholick Aldermen to become free of the same, none being so proper to consult herein as Alderman* Jyans, *who must declare to the Table of Aldermen the great Affection your Lordship hath for that City; and also tell them how you are going over, and shall tell his Majesty how much*

much they be his faithful Subjects: And in case they would accept of your Lordship, you would Honour their City to become their first Lord Mayor, and so procure them Letters Patents for that Dignity; and that it may remain upon Record how a Noble Peer of the Realm became the first Lord Mayor thereof. This being broken unto them, and his Majesty's Letters procured for the Passing of this Patent, the Work is in a manner perfected; and we be in a fair way ere long to assuage Heresie and her Episcopacy; for Exeter's *Book hath done more for the Catholicks, than they could have done themselves: For having written that Episcopacy in Office and Jurisdiction is absolutely* Jure Divino *(which was the old quarrel between our Bishops and King* Henry *the 8th, during his Heresie) then Disputed upon; which Book doth not a little trouble our Adversaries, who declare this Tenet of* Exeter's *to be contrary to the Laws of this Land. You will see a great Oak fall speedily, which formerly shaded poor* Ireland's *Glory. All is like to prosper here; so I hope with you there.*

You

You ſhall have no more from me till we meet at London, *which I hope will be ſhortly.*

London, *Febr.* 12. 1639. Your Lordſhip's humble and true Servant at Call,

T. WHITE.

Copia vera ab Originale, ut fuit cum Hen. Midenſis *Epiſcopo.*

The Proteſtant Government of *Ireland* eſcaping the bloody Conſpiracy of *Iriſh* Papiſts, that Parliament ſet a part a day yearly of Thanksgiving for the ſame.

The Year following, being 1641, (as you may read in the Records of that Privy Council of *Ireland*, likewiſe by the Letters of the Lord Juſtices thereof, to the King and Council of *England*, and by Sir *John Temple*'s Relation of that Rebellion, and in Doctor *Burlace* his Hiſtory of the *Iriſh* Rebellion) began this bloody Treachery upon the 23th of *October*, which Day by Act of Parliament was proclaimed and voted to be kept Holy, and hath been obſerved there until *Tyrconnil* received the Sword, which ſince by this Papal Authority hath been ejected; but God I hope will reſtore all true Proteſtants to that King-

Now ſet aſide by *Tyrconnil.*

Kingdom again, that they and their Posterity may return God double praise for their Deliverance.

These bloody Acts of the *Irish* Papists stirred up the hearts of the People of *England*; then busie Jesuits, to kindle the fire, and to blow the coals of Wrath and Fury, that it might consume and destroy King *Edward* the Sixth's Reformation of the Church, and Laws of *England* the sooner, in Puritanical shapes, infused into the Brains of the common sort, That the Common-Prayer was absolute Mass translated into English, (just as faithful *Commine* the Dominican Friar, and *Thomas Heth* disguisedly seduced the People in the Reign of Queen *Elizabeth*, as is already mentioned) which Seducements and Infusions at last pull'd down King *Edward*'s Reformation and Episcopacy of *England*, and in lieu thereof set up a Presbyterian Directory about the year 1642.

Wars being kindled in *Scotland* and *Ireland*, Jesuits begin to make separation amongst the *English* Protestants.

The Roman Catholicks disguisedly, in these times, railed against the Reformation of the Church of *England*, as much as their Predecessors did

did against *Martin Luther*. In *Luther*'s time not only Papists railed against him, but also the Sectaries; for at that time *Thomas Munser*, one of the first Preachers and Ring-leaders of the *Anabaptists* wrote as fiercely against him as the *Papists*. Thus the Directory was no sooner set up, and Episcopacy laid aside, when both the *Independants* and *Anabaptists* began to clash as much against Presbytery, as against Episcopacy; all which may be read in Mr. *Thomas Edward*'s Writings, entituled *Gangræna*, first and second Parts: Wherein you may behold of the many horrible Errors and Blasphemies, which the Sectaries preached and practised in those days; all which was Meat, Drink, and Cloathing to the Papists to see these Factions and Separations wrought amongst Protestants; all secretly contrived through the Policies of *Rome*, and her Jesuits, pretending Conscience, and preaching up Liberty and Toleration for their Schisms, *&c.*

Let our last Separations and Divisions be our present Warning not to separate or dispute of Religious Matters, but extirpate Popery.

We

We ſhall therefore cite you a Copy of a Letter written in the times of the late Troubles in this Nation, when Sects and Schiſms were a-ſowing amongſt us, during the Wars then between King and Parliament; which Letter, though by an unknown Hand, came to the late *James Uſher*, that Reverend Primate of all *Ireland*; amongſt other Letters and Papers afterwards coming to the hands of Dean *Barnard*, he diſperſed ſeveral Copies of theſe Papers to certain of the Clergy and Members of the Church of *England*, to remain for Memorials, whereby we may be the wiſer to Salvation for the future. The one of which is as followeth.

A Copy

A Copy of a LETTER sent unto *James Usher*, Archbishop of *Armagh*, as it was Entred in the Society of *Jesus* at *Paris*, which came from an unknown Hand, *Anno* 1652.

Reverend Sir,

This not only verifieth the Plot aforesaid againſt the King and the Archbiſhop, but teſtifies who be the Authors of our Separatiſts and Sectaries.

WE doubt not but to make a great Progreſs in what we have undertaken; we have put the Mobile out of conceit with Canterbury, *the Head of their Heretical Epiſcopacy, and doubt not in time to perfect our deſigns through fractions between themſelves. It muſt not be totally Arms that can conquer Hereſie, as you have adviſed, but Separation, which hath prevailed much of late. Many of the common ſort are fallen from the Heretick Biſhops, and are for a Synod or Aſſembly of Presbyters, who ſhall ſoon eclipſe their Pomp. We be encouraging the Independants purpoſely to balance the Scales, leſt they grow too*

too ponderous, high and lofty: And as we ſhall find them alſo, we ſhall encourage the Anabaptiſts, *knowing all theſe were a Diſtraction to an Heretical Monarchy.*

For the better furtherance of theſe affairs, we have brought over ſeveral French *and* Spaniſh *Hiſtories of the late Paſſages and foreign Affairs in thoſe Dominions, mixed with domeſtick Matters alſo, lately Printed at* Paris, *and at* Sevil; *wherein is contained his Holineſs's Letter to this King, whilſt he was Prince of* Wales, *and in* Spain, *and his Anſwer to the ſame, out of which Books are now lately Printed theſe two Letters in* French, *and in* Engliſh, *which hath amazed this Nation.*

2dly, *We ſhall hinder the Hereticks by finding them work at home, and thereby prevent their ſending Aid for* Ireland; *for we have Parties of great Skill and Policy on both ſides, as well with the Parliament-Crew, as with the King: ſo that if either take, we are ſafe, ſo we do not diſcover our Projects to our Adverſaries.*

3dly, *We intreat you to ſignifie unto the Convent, that we want wiſe, learned,*

and

and subtle Scholars to come and assist these new Sects, that they may still be at variance, especially amongst the Parliamentaries; and for the other Party with the King, we have equality, and fear them not.

Note how little A. B. regarded his own safety, altho' *Habernfeld* and Sir *William Bosswell* had given him warning.

The old Cub Canterbury *suspects not the Church-Catholick in the least, but is inveterate against the Puritan sort, and they against him, which is a just Judgment on him for his inveterate Piece written against Father* Fisher: *We seem very civil to him, and cherish him against the* Puritans, *whilst we visit him; so that he dreams not how the Net is spread to catch him.*

Consider of these things, and consult the Cardinal with them: Let a supply of Money be sent for. We must encourage the Undertakers, and bribe others, otherwise it may not only prolong, but oppose Causes. The last Check that was sent to the Fraternity from the Cardinal had like to have marred the business; it discourag'd several. Let him therefore send a kind Message by the next opportunity; that, with the Money, will prevail much. In the mean time acknowledge

knowledging the Authority of the Superior, and Power of the Holy Society. I conclude always their true and faithful Slave and obedient Member to advance the Cauſe of the Holy Catholick and Mother-Church of Rome, *till Death,*

J. Fagan.

London, May 13. 1642. *To the Sacred and Holy Society of Jeſus at* Paris, *&c.*

Now, good Chriſtians, that we may further Chaſe theſe Roman Foxes, who ſtirr'd up the Sectarian Firebrands to deſtroy the Uniformity within the Church of *England*, we likewiſe ſhall lay before you another Letter of a Jeſuit's Policy to make Factions amongſt Proteſtants. How theſe Wolves in a Puritanical Dreſs were the Inſtruments of ruining the Church of *England* formerly, and that it may be for a future warning to the People to be aware of Separation: It runs as followeth. A true Demonſtration.

A Copy of a Jesuit's LETTER sent unto *James Usher*, as it was Entred in the Society of *Jesus* at *Paris*, which came to his Grace's Hands *Anno* 1652. from an unknown Hand.

Reverend Fathers,

See here how *Rome* dispences outwardly to contradict her own Doctrine, yet secretly to bring in Popery by Faction.

WE and our Brethren (as our Brother in Jesu can inform you) have with all diligence and art (as much as Nature can afford, or Humane Reason endow us) perfected the Ordinances and Statutes of the Holy Society; our Adversaries the Hereticks being neither the wiser, nor mistrusting our Order or Function in the least; so that our Drifts will take, if continued as is begun, they still in any wise not mistrusting our Catholick Intentions. Be ye not dismay'd, nor jealous of our Northern Correspondents. Although they term you Sons of the Whore of Babylon, at present we cannot help it: Yet we

we term the Episcopacy of the Heretical Tribe of this Nation the same, purposely for our proper Ends and Assurance of perfecting a Toleration for Consciences.

We desire some able Assistance from you, and other places; as from Italy, Portugal, *and* Spain; *and also your Council and theirs, especially whilst this Heretical Synod of Presbyters rule and govern; truly we find them a perverse sort of Hereticks to clash with; for since they have become Masters, and conquer'd the Heretical Bishops, we find great opposition, and require more assistance.*

Note by this that they make no Difference between Episcopacy and Presbytery, but hate them alike.

It is not ripe enough as yet to set Anabaptism a-madding at this time, but rather set Enmity and Variance between Sir John Presbyter (*that Tribe of* John Calvin *their Master*) *and the Independant.* Jesu Mary *be praised, that Tribe holds Sir* John *tug. We have sent private Intelligence unto* * Patience, *hearing he and that Tribe have lately fallen out at New* England, *encouraging to return; for here he may better clash with a Presbyterian, than with those, being bred up and train'd up*

* Note that *Patience* was *Fleetwood's* Chaplain in *Ireland*, and a great Dipper of the People.

for that Sect, and there be less suspected.

Hugh Peters here proved a Knave.

I here send you a Roll of the Names who contend with Sir John's *Tribe: Mr.* Peters, *who was once a going to New* England, *but 'tis thought expedient and fitter for that Cause to retain him at home. Mr.* John Lilborne *is a stout Blade against the Heretical Synod, and has written sharply against them: As for the rest of their Names, how they be qualified, what Points they stand upon, and what new Doctrines they have spread, the Roll will inform the Society.*

The Anabaptists *increase a-main; and* Peter Pain, *who was lately Discovered, hath fled from these Parts, and is gone into* Yorkshire, *where he goeth now under the Name of* T. C. *Look into the Licence-Book, and you will know under what Names he was to go in case of discovery.*

I suppose the Deputy-Provincial hath given you all Accounts at large, which causeth me to omit some Passages; but you shall have shortly a larger Description, as soon as we proceed further in our Affairs

Affairs, nothing hindring the ſame but the damn'd ſtop which the Heretical Synod put unto our late Petition, againſt the Toleration of tender Conſciences.

We humbly conclude, ever teſtifying our due and promiſed Obedience to the Fraternity of the Holy Society of Jeſus, *whoſe Undertakings to the Advancement of the Mother-Church his Holineſs, and the Propagation of the Faith thereof, we ever intreat the Bleſſed Trinity, the Holy, Bleſſed Virgin* Mary *the Mother of God, Arch-Angels, Angels, Cherubims and Seraphims, Patriarchs, Prophets, St.* Peter, *St.* Paul, *the Apoſtles, Martyrs, Saints, and all the Heavenly Hoſt to aſſiſt and bleſs,* &c. Amen.

By this you may ſee how K. *James* the Second's Policy to grant the late Liberty of Conſcience.

London, April 6. 1645. J. Fagan.

By theſe Teſtimonies it is plain, not only who were the Seducers of our Diſſenting Brethren, and how they put on the Mask or Vizard of *Phariſaical* Righteouſneſs and Hypocriſie; but that as they have begun

this contrivance, they will continue; therefore let this be a warning unto all Proteſtants not to ſeparate, but to unite and go into the Houſe of the Lord with one heart and voice, ſinging, *O be joyful*, &c.

By theſe two Letters all good, ſerious, and pious Chriſtians (if well pondered) may behold how Popery was uſhered into *England* through a pretended Zeal, and an outward ſhew of Animoſity againſt Popery. We ſhall therefore ask theſe Queſtions: Whence came it to paſs that Popiſh Opinions were maintained, even by thoſe who were not ſuſpected to be Papiſts? For, *firſt*, the Authority of Scriptures were cried down under the pretence of having the Spirit; for *Quakers*, and other of the Sectaries, never would read the Bible in their Meetings, nor carry their Bible with them, but prattle *extempore*. Herein they follow *Rome* in prohibiting the Reading and Quoting the Scriptures.

Secondly, How came theſe Sects to claim an Infallible Light, and to make all their Followers pin their Faith

Faith on their Sleeves, *viz.* on their Opinions? Is not this an Emblem of Popery? were not every one of these a Petty Pope?

Thirdly, Christ Worshipped in Man; Was not this the next way to have him Worshipped in an Host? And did not *James Nayler*'s Followers Worship him as Christ, just as Papists do their Pope?

Fourthly, Did they not write and cry out in Pulpits, That the Ministers of the Church of *England* were no Ministers? Do not *Baal*'s Priests of *Rome* say the same?

Fifthly, Did not these Sectaries declare, That it was not Lawful for Men to join with the Church of *England* in Publick Assemblies? Have not the Popes and their Popish Orders (ever since the Reformation) said the same?

Sixthly, Did they not say, That the Ordinances of God, are not effectual in the hands of unholy Men? As if the Efficacy of the Ordinance depended on the Goodness of Men; and, as the Papists say, the Intention

of the Administration is necessarily required to the Truth of the Sacrament.

Seventhly, They said, That all which was Established by King *Edward* the Sixth, Queen *Elizabeth*, and their Parliaments in the Church of *England* was Popish: Pray did not these Sects, by these Railings, and outward Pretences and Acts, bring it to that pass, that they had no other Tenets but Popish ones, only Mass excepted?

Lastly, How came this restlesness of ours, but from the influence of a Foreign Power upon us? And what Foreign Power hath the like influence upon us, to that of the Pope?

Much more may be proposed tending to a Discovery, how far the Church of *Rome* hath crept in amongst us, and had to do in all the Affairs of the Realm, especially from *Gundamore*'s Embassy, and the Proposals of our Kings and Princes to Marry with Romish Monarchs. But the Almighty God hath yet much more,

more, in ſeaſon, to diſcover; for Truth is the Daughter of Time.

Let us come to the main Drift of Romiſh Projects. It is moſt certain that Papiſts pretended that they were only King *Charles* the Firſt's moſt faithful Subjects, notwithſtanding the Teſtimony of their horrid Conſpiracy againſt our Church and State, as is viſibly ſeen by the aforeſaid Letters which were ſent to *William Laud* Archbiſhop of *Canterbury*. The Papiſts finding that they could not accompliſh their damnable Deſigns, by joining with ſeveral of the Proteſtants on the King's ſide and Party alone, procured divers Licences or Indulgences from beyond Seas to aſſume ſeveral Sects and Functions; alſo to be of the contrary ſide, that the Proteſtant Religion might bear not only the Odium of their Conſpiracies, but to confound Monarchy, abſolutely hoping thereby to accompliſh the bringing in of Popery and Papal Juriſdiction.

To

To prove that *Rome* was the chief Instrument to draw the Subject into this horrible Engagement, we will begin to bring that Reverend Person Dr. *Du-Moulin* for one of our Authors, who, in his Vindication of the sincerity of the Protestant Religion, writes thus;

How *Rome* contrived the late King's Death. See Dr. *Du-Moulin*, Pag. 58, 59. Compare this Doctor's Judgment and the two Jesuits Letters sent to A. B. *Usher* aforesaid.

" When the business of the late
" bad Times are once ripe for an Hi-
" story; and Time, the bringer of
" Truth, hath discovered the My-
" steries of Iniquity, and the Depths
" of Satan, which have wrought so
" much ruine and mischief; it will
" be found that the late Rebellion
" was raised and fostered by the Arts
" of the Court of *Rome*. That Je-
" suits professed themselves Indepen-
" dant, as not depending on the
" Church of *England*: And Fifth-
" Monarchy-men, that they might
" pull down the English Monarchy;
" and that in the Committees for the
" Destruction of the King and the
" Church, they had their Spies and
" their Agents. The Roman Priest
" and Confessor is known, who when
" he saw the fatal stroak given to
" our

" our Holy King, and Martyr, flou-
" riſhed with his Sword, and ſaid,
" *Now the greateſt Enemy that we have*
" *in the World is gone.* To confirm what this Reverend Divine hath written, we intreat the Readers to caſt their Eyes on theſe words, which Mr. *Henry Fowles* ſpecifies in his Hiſtory of *the Wicked Plots and Conſpiracies of our pretended Saints,* Page 14. his Words being thus:

" When the late King was Mur-
" thered, Maſter *Henry Spotſwood*, ri-
" ding caſually that way juſt as his
" Head was cut off, eſpied the
" Queen's Confeſſor there on Horſe-
" back, in the Habit of a Trooper,
" drawing forth his Sword, and flou-
" riſhing it over his own Head in
" Triumph, (as others then did):
" At which Mr. *Spotſwood* being
" much amazed, and being familia-
" rly acquainted with the Confeſ-
" ſor, rode up to him, and ſaid, *O*
" *Father! I little thought to have*
" *found you here, or any of your Pro-*
" *feſſion, at ſuch a ſad ſpectacle.* To
" which he anſwered, *That there*
" *were*

Prynne's brief, neceſſary Vindication, *p.* 45.

Another Teſtimony, ſhewing how *Rome* contrived the Death of the late King.

" *were at leaſt Forty or more Prieſts* " *and Jeſuits there preſent on Horſe-* " *back, beſides himſelf.* The Reſultancy of this Story is home and pat; and for the Truth of it, I referr you to Mr. *Prynne.*

Again, for a more ſufficient proof that theſe Fiſhers have formerly troubled the Waters, and have ſpread their Nets, and catch'd ſome of you and your Anceſtors in theſe late days of Tribulation; I ſhall lay before you another Letter, written from a Reverend Father to another moſt Reverend one: The Copy of which runneth thus.

Note. Dr. *John Bramhall* being then Biſhop of *Derry* in *Ireland*, wrote this Letter to A. B. *Uſher*, whoſe Succeſſor in the See of *Armagh* he became at King *Charles* the Second's Reſtoration.

Moſt Reverend,

I *Take my Pilgrimage patiently, yet cannot but condole the Change of the Church and State of* England; *and more in my Pilgrimage than ever, becauſe I dare not witneſs and declare to that ſtraying Flock of our Brethren in* England, *who have miſ-led them, and who they be that feed them. But that your Lordſhip may be the more ſenſible of the Churches calamity, and of the danger*

danger ſhe is in of being ruined, if God be not merciful unto her. I have ſent you part of the Diſcoveries, and it from credible hands at this preſent, having ſo ſure a Meſſenger, and ſo fit an Opportunity.

Note, this Letter is Printed in the late Book of the Life of Biſhop *Uſher*, among other of the Letters there ſet forth to publick view.

It plainly appears, that in the Year 1646, *by order from* Rome, *above an hundred of the Romiſh Clergy were ſent into* England, *conſiſting of* Engliſh, Scotch, *and* Iriſh, *who had been Educated in* France, Italy, Germany, *and* Spain, *part of theſe within the ſeveral Schools appointed for their Inſtructions. In each of theſe Romiſh Nurſeries theſe Scholars were taught ſeveral Handicraft Trades and Callings, as their Ingenuities were moſt bending; beſides their Orders or Functions of that Church. They have many yet at* Paris *a-fitting to be ſent over, who thrice in the week oppoſe one the other: The one pretending Presbytery, others Independiſm; ſome Anabaptiſm, and other contrary Tenets, dangerous and prejudicial to the Church of* England, *and to all the Reformed Churches here abroad. But they are wiſely preparing to prevent theſe Deſigns;*

Note from whence ſpring all our Separations in the Church of *England.*

ſigns; which I could heartily wiſh were conſidered in England *amongſt the wiſe.*

Note, how *Rome* admits of Toleration to ſupport her Popery.

When the Romiſh Orders do argue Pro *and* Con, *there is appointed one of the Learnedeſt of theſe Convents to take Notes, and to judge as they find his fancy, whether for Presbytery or Independancy, Anabaptiſm, Atheiſm, or for any new Tenets; ſo accordingly they be taught to act and exerciſe their Wits.*

Jeſuits and Romiſh Emiſſaries have divers Names.

Upon their permiſſion, when they be ſent abroad, they enter their Names in the Convent-Regiſter, alſo their Licence; If a Franciſcan, if a Dominican, if a Jeſuit, or of any other Order, having ſeveral Names there Entred in their Licence, in caſe of Diſcovery in any one place, then to fly to another, and there to change their Name and Habit.

This ſort of Intelligence verifieth the Correſpondence with *Rome*, mentioned in *Habernfeld's* Diſcovery.

For aſſurance of their Conſtancy to their ſeveral Orders, they are to give Monthly intelligence to Fraternities of all their Affairs, where-ever they be diſperſed; ſo that the Engliſh *abroad know better News than they at home. When they return into* England, *they are taught their Leſſon, to ſay (if any one enquire from*

from whence they came) That they were poor Christians, formerly fled beyond Seas for their Religion sake, and are now returned with Gladness to enjoy their Liberty of Conscience.

The Hundred Men that went over in the Year 1646, were most of them Souldiers in the Parliament-Army, and were daily to correspond with the Romanists in the late King's Army that were lately at Oxford, *and pretended to Fight for his Sacred Majesty; for at that time there were some Roman Catholicks who did not know this Design a-contriving against the Church and State of* England; *but in the Year following; in* 1647, *many of these Romish Orders, who came over the Year before in Consultation together, knowing each other, and those of the King's Party; asking some, Why they took with the Parliament side? and asking others, Why they were bewitched to turn* Puritans, *not knowing the design. But at last Secret Bulls and Licences being produced by those of the Parliament-side, it was Decreed between them, There was no better design to confound the Church of* England, *than by pretending Liberty*

Note how the Pope of *Rome* granted secret Bulls and Indulgences to cut off King *Charles* the First. This being the Effect of a Protestant King to marry a Popish Princess.

Liberty of Conſcience. It was agreed then that England *would be a ſecond* Holland, *a Common-wealth; and if ſo, what would become of the King? It was anſwered;* Would to God it were come to that Point. *It was again replied,* Your ſelves have preached ſo much againſt *Rome*, and his Holineſs, that ſhe and her Romaniſts will be little the better with that change. *But it was anſwered,* You ſhall have Maſs ſufficient for a hundred thouſand in a ſhort ſpace, and the Governors never the wiſer. *Then ſome of the Merciſulleſt of the Romaniſts ſaid,* This cannot be done, unleſs the King die: *Upon which Arguments the Romiſh Orders thus Licenced, and in the Parliament-Army wrote thus unto their ſeveral Convents; but eſpecially to the* Sorboniſts, *to make away our late Godly King, and his Majeſty his Son, our King and Maſter, who, bleſſed be God, hath eſcaped their Romiſh ſnares laid for him. It was returned by the* Sorboniſts, *That it was lawful for any Roman Catholick to work Change in Governments for the Mother-Churches advancement,*

Let Papiſts no more ſay, that Proteſtants contrived their King's Death.

ment, and chiefly in an Heretical Kingdom, and so lawfully make away the King.

Thus much to my knowledge have I seen and heard since my leaving your Lordship, which I thought very requisite to inform your Grace; for my self would hardly have credited these things, had not mine Eyes seen sure Evidence of the same.

Bishop *Bramhall's* Confirmation of this Letter to be real and true.

Let these things sleep within your Grace's breast, and not awake but upon sure grounds; for this Age can trust no one, there being so great fallacy amongst Men. So the Lord preserve your Lordship in Health for the Nation's good, and benefit of your Friends; which shall be ever the prayers of

Your humble Servant,

July the 20th. Anno 1654. *Jo. Derensis.*

Thus Satan wrought Romish Rebellion under a Puritanical shape. O that our Brethren, who have wandred from the Church of *England*, would recollect these Devices, how *Rome*, the Contriver, hath slipt her Neck from

Let these Testimonies, if it be the Will of Almighty God, produce a Brotherly Love & Happy Union amongst Protestants.

from the Halter, and is yet ſpinning of Hemp to hang her Aſſiſtants in the end: For plainly by theſe Grave and Godly Biſhop's Letter, you may ſee how theſe Emiſſaries cauſed Separation among Proteſtants; and how they blowed the ſparks of Errors and Hereſies in theſe Nations.

Now, to conclude, I beſeech all Papiſts and others who have been miſ-led, to caſt away all Prejudice and Paſſion, and diligently to conſider hereof, and to deteſt all Sectarian and Jeſuitical Doctrines, Masked with glorious Titles and pretended Piety; and endeavour to be gathered together, into that Society, whereof Chriſt is the Head. The God of all Truth confirm and eſtabliſh all true Chriſtians in Truth, and diſcover all Treacheries and Errors, that ſuch as are now Papiſtically minded, and wander aſtray, may acknowledge their former Errors and Tranſgreſſions, and embrace the true Catholick Faith; and that ſuch as ſtand may be confirmed in the Truth, that ſo both

both they and we jointly may Loyally live under our Prince, and serve the only true and everlasting God, and glorifie his holy Name, now and for ever.

Having a Collection of Romish Policies, contrived by the Clergy and Orders of that Church, to nullifie the Reformation of the Church of *England*, as they were collected formerly from and among the Papers of the most Reverend *James Usher*, sometime Archbishop of *Armagh*; and finding them useful, especially for these perillous days to be divulged, and put forth to publick view; I shall place them according to the Copy, after this manner following.

Anno 1636. *The Oath of* Secrecy *devised by the Roman Clergy, as it remaineth on Record at* Paris, *amongst the Society of* Jesus; *together with several Dispensations and Indulgences granted to all Pentioners of the Church of* Rome, *who disguisedly undertake to propagate the Faith of the Church of* Rome, *and her Advancement. Faithfully translated out of* French.

The Oath of Secrecy.

This Oath was framed in the Papacy of *Urban* the 8th.

I A. B. now in the presence of Almighty God, the Blessed Virgin Mary, the Blessed Michael, the Archangel, the Blessed St. John Baptist, the Holy Apostles St. Peter and St. Paul, and the Saints and Sacred Host of Heaven, and to you my Ghostly Father, do declare from my heart, without Mental reservation,

tion, That his Holiness Pope Urban is Christ's Vicar-General, and is the true and only Head of the Catholick or Universal Church throughout the Earth; and that by the virtue of the Keys of binding and loosing given to his Holiness by my Saviour Jesus Christ, he hath power to Depose Heretical Kings, Princes, States, Common-wealths, and Governments, all being Illegal, without his Sacred Confirmation, and that they may safely be destroyed: Therefore to the utmost of my power I shall and will defend this Doctrine, and his Holiness's Rights and Customs against all Usurpers of the Heretical (or Protestant) Authority whatsoever; especially against the now pretended Authority and Church of England, and all Adherents, in regard that they and she be Usurpal and Heretical, opposing the Sacred Mother-Church of Rome. I do renounce and disown any Allegiance as due to any Heretical King, Prince, or State, named Protestants, or Obedience to any of their Inferior Magistrates or Officers. I do further declare, That the Doctrine of the Church of England, of the Calvinists, Hugonots, and of other of the name

Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same, I do further declare, That I will help, assist, and advise all, or any of his Holiness's Agents in any place, where-ever I shall be, in England, Scotland, and Ireland, or in any other Territory or Kingdom, I shall come to; and do my utmost to extirpate the Heretical Protestants Doctrine, and to destroy all their pretended Powers Regal or otherwise. * I do further promise and declare, That notwithstanding I am dispensed with to assume any Religion Heretical for the propagating of the Mother-Church's interest, to keep secret and private all her Agent's Counsels from time to time, as they intrust me, and not to divulge directly or indirectly, by word, writing, or circumstance, whatsoever, but to execute all what shall be proposed, given in charge or discovered unto me, by you my Ghostly Father, or by any of this Sacred Convent. All which I A. B. do swear by the blessed Trinity, and blessed Sacrament, which I now am to receive, to perform, and on my part to keep inviolably: And do call all the heavenly

* Note how the Pope and *Rome* dispenses with her Emissaries, to assume outwardly any Religion.

holy and Glorious Host of Heaven to witness these my real Intentions, to keep this my Oath. In testimony hereof, I take this most Holy and Blessed Sacrament of the Eucharist, and witness the same further with my hand and Seal in the face of this holy Convent this day of An. Dom. &c.

From the time of King *Charles* the First's Marriage with the Crown of *France*, it was consulted on by the *Jesuits* and *Sorboniſts* at *Paris*, how to further and promote the Roman Faith in *England*, and thereby strengthen the Roman Cause. Having thus agreed, Letters were sent to *Rome*, signifying unto the Pope and Cardinals, That in case they expected to bring in the Roman Faith, and to convert Hereticks, then was the time, *England* and *France* being joined by Marriage; and then proposed several Proposals at certain times and seasons; which Proposals are daily (even to this very time) sent from *Paris*, so from all parts, as from St. *Omers*, from the chiefest parts of *Spain*, *Portugal*, *Germany*, and *Italy*; some of which be

these, unto which the Pope and Cardinals agree.

A Parliament to devise an Oath to check this Oath of Secrecy.

1. That an Oath be framed to be taken by all Parties intrusted with the Affairs and Secrets of the Mother-Church; the party to sign the Oath with his Hand and Seal, to deliver the same to the Convent or Confessor at the taking the said Oath; That the Oaths be printed with Blanks to place the Names of those who swear Fidelity to the Mother-Church, and for the Day of the Month and Year; and the Eucharist tendred and taken by the party who is to swear; and the same Oath to be witnessed, and remain upon file, to be a perpetual Ignominy to that party who shall betray or discover any of the Secrets revealed to the said Party after the taking the said Oath.

Nothing hindreth the Expulsing of Popery, or strengtheneth her Cause more, than for Protestants to Marry with Papists.

2. That Dispensations be granted for Roman Catholicks to Marry into Heretical Families, for the better propagating the Affairs of the Mother-Church.

The Party thus to be Married: That Contracts be made before Marriage,

riage, to enjoy his or her Religion, without interruption. Hereby it will advance the Church's Cauſe much; it will qualifie all Laws made againſt the Church and her Members; thereby many things will be diſcovered; it will allay the heat of Parliaments, having ſeveral Relations thus Married; it will procure Toleration for the Roman Faith, and ſo ſtrengthen the Churches Intereſt within thoſe Dominions; that it will never be poſſible for Hereticks to root out the Roman Faith therein eſtabliſhed.

3. Seeing that Laws are made in *England*, That none of the Mother-Church-members muſt be capable of great or ſmall Employments, or Places of any Truſt: It is requiſite to grant Diſpenſations to divers Parties to go to Church, yet to take the Oath as aforeſaid, be he Pentioner, be he Officer, thus diſpenſed with; The Party confeſſing Quarterly or Monthly, as the Confeſſor ſhall urge the Party, and to receive the Euchariſt at the Confeſſion, during this Diſpenſation; and ſecretly inform the Mother-Church's

Note, *Windebanke*, K. *C.* the Firſt's Secretary was thus diſpenſed with to go to Church, yet a Papiſt, to advance *Rome*'s Intereſt.

Church's Agents, of Cauſes, Matters, and Affairs accordingly.

Romaniſts of theſe Trades or Callings, dangerous to live, and to be ſuffered in Proteſtant Governments or Kingdoms.

4. That divers of the Roman Catholicks of *England* do breed up their Children unto neceſſary Callings and Functions, as Phyſicians, Apothecaries, Chirurgeons, Lawyers, Dancing, Singing, and Fencing-Maſters, Tavern-keepers, Inn-keepers, Houſekeepers for Entertainment; all whom thus Educated for the Mother-Church's Cauſe, and Advancement of Catholicks and their Intereſt, as occaſions ſerve, are to help and aſſiſt in their ſeveral ſaid Callings or Functions.

From *French* Faſhions and Inventions the *Engliſh* abroad are called the *French* Apes.

5. That *France* may invent all Faſhions in Apparel to change and alter the Engliſh Habit, and that the ſeveral Nuns be ſupplied with Silver thread, fine thread Silks, and other Commodities, for to work at certain hours all ſorts of Laces, and Dreſſes, Embroideries, Head-Dreſſes, and other Faſhions, daily to advance Trade, and inrich the Monaſteries: That when ever a new Faſhion be found out, a Preſent be ſent to Court, or to ſome

some Great Person, first to wear, then to the Court of *England*, or to any Great one there; be the Dress for a Man or a Woman, that the Nobility and Gentry may imitate and follow the same: That all other Fashions, except *French* or Foreign, be vilified, and none but Foreign Fashions esteemed in *England*, though never so well made without the *French* Mark or Signet be on them, to distinguish *English* Make from Foreign.

6. That by reason there be oftentimes search for Roman Clergy-men, and for Men of the Roman Orders, by reason they cannot or dare not wear their several Habits, it shall and may be lawful for the Roman Clergy, and Orders to wear disguised Apparels, or Dresses; to wear Swords, to wear Periwigs, and other Fashions, within the several Countries and Precincts where Heretick's have Power and Government.

Thus in *Oliver's* days, Priests and Jesuits were called Captains, and went in disguised Habit.

7. That the Parties dispensed with for Religions may have the use of Women, yet not to Marry either after the Church of *England*, or after the

How our late new Marriages in *Cromwell's* Government came in fashion.

the Roman manner, but to chuſe a Woman in caſe ſhe will dwell with him, and ſay, *I will take thee as my Wife, but my Conſcience will not permit me to Marry after the uſual manner of the Nation.* Hereby the Party breaketh not his Vow, it being no Marriage, but Venial Sin; for which he ſhall have a Diſpenſation, during he is ſo employed to further the publick Good of the Roman Cauſe.

All this is verified by our Diviſion in *Charles* the Firſt's days, through Separation in the Church among Proteſtants.

8. That the Parties imployed to multiply the Diviſions amongſt Hereticks, there being no other way to confound their Hereſies, ſeeing Grace nor Reaſon will not avert them from the ſame, muſt be diſpenſed with, to rail outwardly againſt us, yet againſt the Hereſies of the Church of *England*, comparing them to us, and ſo rail againſt our Church, thereby only to encreaſe the Diviſion amongſt Hereticks. This alteration of Hereſie will convert many to the Mother-Church, beholding their Inconſtancy, and alſo hinder weak Romaniſts from changing their Faith to Hereſie, we under-hand Preaching it as a Judg-

ment

ment of God, fallen upon Hereticks, called Proteſtants, to fall from the Mother-Church.

9. That the Money raiſed for Pentioners, to keep of Acts, Wars, to diſcover all Counſels of Heretick Princes, and States, to infuſe Matters into their Brains, and to carry on the Roman Intereſt be conſidered; That a Catholick King, Prince, or State, at any time, who is moſt engaged in Wars, Troubles, or otherwiſe; to contribute, during the ſame, larger than ordinary; and ſo every Catholick King, Prince or State, to compute and contribute, as they ſee cauſe, for their advantages.

Too much of this nature hath been practiſed in the Parliaments of *Charles* the Second, and of *James* the Second by Penſions from the *French* King.

10. That all Roman Catholicks within the Juriſdictions of Heretical Kingdoms, Provinces, or States, who are able to ſend their Sons and Daughters to be Educated when capable, to the Monaſteries and Nunneries to be Educated, Principled, and Grounded in the Roman Faith, upon penalty of Damnation, that the Doctrine of the Mother-Church may encreaſe and ſtill ſpread abroad, in ſpight of Hereſie.

A Parliament to make an Act to hinder Foreign Education of Children.

11. That

The danger of keeping Romish Servants.

11. That it be dispensed with all Roman Catholick Servants, male and female, for to live under the Service of Hereticks, called Protestants, they swearing not to change their Faith, or to become of their Masters or Mistresses Religion, and to give their Confessor notice when ever they shall hear any Plot or Matter against the Mother-Church, or any of her Clergy or Members; also to help, further, and assist the Cause of the Mother-Church, when ever required by their Fathers Confessors.

The danger of employing Romish Counsels.

12. That all Roman Catholick Counsels in the Law, are to give Copies of all Church-Lands, or Abby-Lands, in such or such Deeds held by Heretical Protestants, and they sent to be Entred in the Registries of the several Orders of the Mother-Church at *Rome*, there to remain on Record, to rectifie unto all Catholick Kings and Princes the justness of their Cause, to oppose, or resist, and to fight against all Heretical Kings, Princes and States, to recover the same for the Mother-Church and her Clergy, and Sacred Orders.

13. That

13. That all Roman Catholick Counsels in the Law, pleading for Hereticks against Roman Catholicks, are to give secret Intelligence to some other Party (if any flaw be in his Heretical Client's Writings) that the said Party may thereby inform the Roman Catholick, and the Counsel in the Law not to be suspected, but supposed the Counsel of the Roman Catholick found it out by Industry, and Learning in the Law.

No Protestant to employ a Roman Catholick Lawyer or Counsel.

14. That for encouraging all Roman Catholick Servants to inform their Confessors with all Matters that may prove prejudicial unto the Catholick Cause, which may be practised or spoken by their Heretical Masters or Mistresses, as they hear the same from time to time, to tell it to the Confessors; so a Pardon may be granted to such Servants of all Sins as oft as they inform their Confessors, and all Penances taken off such, if any have been laid on them; and in case the Servant or Servants be poor or needy, the Confessor to encourage the Servant, by giving some reward in Money.

A Warning to Masters and Mistresses who are Protestants not to keep Romish Servants.

15. That

The Oath of Allegiance taken by a Roman Catholick, to be kept but *durante beneplacito.*

15. That all Roman Catholicks taking the Oath of Allegiance unto any Heretick King, Prince or State, are to keep and observe the same no longer than for the Mother-Church's advantage, or that there is urgent necessity; and so to dispense with any Roman Catholick as the Confessor shall see cause, or reason; still the said Roman Catholick so taking the said Oath, yet vowing and swearing to the Confessor, he takes the Oath of Allegiance in no other meaning or sence, but to preserve himself from Troubles, or for some Temporal gain and profit, and yet to succour the Cause of the Mother-Church, as occasion shall serve, to the utmost of his Power.

Note that Plays on the Stages were not used much until the Match with *England* and *France* was finished.

16. Whereas the Hereticks (when they pretended to Reform the Catholick Religion) preached much against our Plays and Liberties of Sports; let it be Licensed, that the ingenious Wits, whether Ecclesiastical or Laity of the Roman Religion, may act on Stages or Theatres, that it may be objected against Hereticks; Your Ance-

Anceſtors (at your pretended Reformation) would not permit theſe things; how are you changed from them, and their Inſtitution? This will make the Sectaries abhorr their Principles; and the Roman Catholicks ſay, Whether did we more Evil in repreſenting Pious Emblems of Sacred Stories, or of heatheniſh or wanton Fantaſies.

17. That all Roman Catholicks in Offices diſpenſed with, (for aſſuming any Religion Heretical) do not ſpeedily iſſue out Writs, Warrants, or Attachments againſt any Member of the Mother-Church, without giving notice to the Party, that the Party might thereby eſcape, ſhun, or avoid the ſame; in ſo doing he ſhall teſtifie his Fidelity and Obedience to the Roman Faith, and the Mother-Church.

Note the danger of having Popiſh Clerks, Officers or Judges, Lawyers, &c.

18. That all Roman Catholicks in Offices, thus diſpenſed with; If a Judge, Sheriff, Bailiff, Magiſtrate, or Juſtice of the Peace, ſhall have any Member of the Mother-Church brought before them, they ſhall uſe their utmoſt to take off, qualifie, or

Note the danger of placing Romiſh Magiſtrates, Juſtices of Peace, &c. into Corporations, Shires, and Cities

nullifie the Accusation, Judgment, or Impeachment, and take Bail for that Member, and take off the Fine, in case the Member so Accused, Indicted, or Impeached, be in danger, and forced to escape, for safety of his Life, Estate, &c.

Note what hath hindred a thorow Reformation in this Land.

19. That all Roman Catholicks thus dispensed with, if they shall be Elected Members of Parliament, they are not to give Votes against Roman Catholicks; or in case any Heretical Member shall start any Proposal or Question against the Mother-Church, or her Adherents, then to start some other Question contrary to hinder the same, and to make under-hand all Friendship, as much as possibly can be, to oppose such Propolals.

This has been discovered in the Plots of 78, and 79, by *Oats*, &c.

20. That against the sitting of Parliaments in *England*, a considerable Summ of Money be always in Bank, ready to be disposed to several of the Heretical Members to befriend the Mother-Church's affairs, and to be disposed of, as the Learned of the Roman Catholicks so intrusted with the same shall think convenient.

21. Tha

21. That the Parties thus dispensed with, before their sitting in Parliament, be sworn by their Confessors to assure they will labour all that in them lies to succour and support the Mother-Church's Cause: Then these said Parties so dispensed with, to receive their Indulgences, and to be absolved from all Oaths that are to be taken, or shall be taken, during the Session of Parliament.

How Romish Indulgences and Absolutions ruin a Nation.

22. That all Roman Catholicks keeping Taverns, Inn-houses, Ale, or Victualling-houses; so all Roman Catholicks letting Lodgings, shall discover to an holy Father of the Mother-Church, all News, or whatever they shall hear, that is or may be prejudicial to the Mother-Church, or to her Cause and Affairs, within twenty four hours at farthest, upon pain of an Anathema or Curse, or to their Brother Catholick, to be related immediately, without delay.

The danger of frequenting Taverns, Inns, and publick Houses of Entertainment.

These and many such-like Indulgences and Licences have been granted by the Popes of *Rome*, through the request of Jesuits and Romish

Emiſſaries, much detrimental to the Proteſtant Religion, and Government of theſe Nations of *England*, *Scotland*, and *Ireland*, which here are laid to publick view, that the Grand Powers of the Realm may ſeriouſly take them into conſideration, as they had been Copied out of a bundle of Papers, ſometime with the moſt Reverend *James Uſher*, Archbiſhop of *Armagh*, and ſuppoſed to be ſent from beyond Seas to him, from the Reverend Biſhop of *Derry*, afterwards his Succeſſor in *Armagh*, being written with the ſame Hand as the aforeſaid Letter was, Signed, *Jo. Derenſis.*

King *Charles* the Firſt a Warning, that the Jeſuits of *France* were contriving his Murther. See Mr. *Pryn*'s Speech, Page 57. and his Diſcovery of Free State, Tyranny, Page 48.

Let all true Proteſtants who deſire ſincerely to have a happy Union, but recollect what a blemiſh the Emiſſaries of *Rome* have caſt upon thoſe Proteſtants, named Presbyterian and Independant: *Rome* ſaying, That Presbyterians brought *Charles* the Firſt's Head to the Block, and Independants cut it off: Whereas it is certain, that the Members and Clergy of *Rome*, under Diſſenting ſhapes, contrived

contrived this Murther, as is already ſufficiently proved: Nay the good King himſelf was informed how the Jeſuits in *France* had a General meeting there, in which they immediately reſolved to bring his Majeſty to Juſtice (as they termed it) and ſo to take off his Head by Power of their Friends then in the Army. This King *Charles* the Firſt was certified by an Expreſs from thence, and wiſhed to provide againſt it, but two days before his removal by the Army from the Iſle of *Wight*, in order to his Execution.

This Expreſs to King *Charles* the Firſt verifieth what *James Bramhall*, then Biſhop of *Derry*, wrote unto *James Uſher*, Archbiſhop of *Armagh*, already mentioned.

Anno 1653, *Maurice Conry*, an *Iriſh*-man, and of the *Franciſcan* Order, procured from *Oliver Cromwell*'s own Hand and Seal a Paſs to go and return to and from *Ireland* when he pleaſed; all which was *Anno* 1655, taken about him at *Briſtol* on the 20th of *November*, and the Originals

Anno 1653. See Mr. *Pryn*'s Narrative, Printed *Anno* 1659.

were afterwards brought to Mr. *William Pryn*; who shews that this *Maurice Conry* had Fifteen extraordinary Faculties granted him from the Romish Clergy of his own Order, here in *England*, and *Ireland* to Exercise; which are as followeth.

1. First to Absolve all Hereticks in *England*, of what Nation soever.
2. To admit Men into his Orders.
3. To dispense with Oaths.
4. To dispense with saying Mass or Prayers at Canonical hours.
5. To dispense with the Ceremonies of the Mass.
6. To dispense for keeping Heretick's Books.
7. To dispense with all Particulars which might discover any of them to be Friars or Papists.
8. To Authorize.
9. To Print what Books he allowed, concealing the Names of the Printers, the Authors, or the Place, *Non obstante consilio Tridentino.*
10. To come into *England* Disguised as a *Spanish* Captain,

11. To

11. To have ſundry Paſs-ports from the King of *Spain*'s Officers in the *Low-Countries*.

12. To raiſe Men for his Service, either in *England* or in *Ireland*.

13. To Licenſe Men to eat Fleſh on all Faſt-days, and Lent, throughout the year, leſt they be diſcovered to be Clergy-men or Roman Catholicks.

14. To permit Men to take Women, they giving aſſurance not to change Religion.

15. To diſpenſe with any Roman Catholick, to aſſume any Opinion, or Tenet, for the good and benefit of the Catholick Cauſe, or for the ſafety of their Perſon, if there be preſent danger or neceſſity.

Notwithſtanding that all theſe, together with *Cromwell*'s Licence to go for *Ireland*, and to return when he pleaſed; yet after he had abode in Priſon about two years at *Briſtol*, upon an *Habeas Corpus* he was brought to *London*, and turn'd over Priſoner to *Newgate*, then to be Tried as a Popiſh Prieſt; but by directions (as

was conceived) before the Seſſions he was let go thence, and was never enquired after ſince.

The danger of Toleration for Sectaries to Exerciſe amongſt the Reformed of *England*.

Through the Toleration which was permitted during the Conteſts that were between the King and his Parliament, innumerable Sects ſprang, who maintained divers Blaſphemous Tenets; all which were Licenſed by *Rome* and her Jeſuits, who were ſent over from beyond Seas to confound the Proteſtant Reformation. Witneſs likewiſe in the year 1653, the great *Anabaptiſt*, ſtiled the Adminiſtrator of *Hexam*, near *New-Caſtle*, in the North, afterwards removed to *Colcheſter*, was a Papiſt, if not a Jeſuit; and *Ramſey* the *Scotch* Jeſuit, were purpoſely ſent over into *England* by the Pope and Jeſuits, *Anno* 1653. *Ramſey* went under the Notion of a *Jew*, to infuſe new Notions into the *Anabaptiſts*, and to ſide with them; who thereupon addreſſed himſelf to *Paul Hobſon* the *Anabaptiſt*, a grand Army-Preacher; and to this Adminiſtrator's Congregation, where he made a publick Profeſſion, That he was

Anno 1653. See the falſe *Jew*, and his Examination Printed 1653. and Mr. *Pryn*'s Narrative, Page 44.

A Jeſuit pretending to be a *Jew*, and ſo became an *Anabaptiſt*, to make Separation amongſt Proteſtants.

was a *Jew* by Birth, but was now thorowly converted to the Christian Religion, by their Instructions, with a publick Confession of his Faith, which they printed; whereupon this *Ramsey* was publickly dipped by this grand Administrator at *Hexam*, and received as a Member into their Anabaptistical Congregation, who much gloried in it; till within few weeks after, he was by the Mayor and Ministers of *New-Castle* clearly discovered to be a gross Impostor; yea a *Scotch* Jesuit, and sent up by them to *London*; where after some restraint, he was enlarged without any punishment; and after this he boldly entred into the University-Schools at *Cambridge*, desiring Conference with Mr. *Smith* the Hebrew-Lecturer there, with whom he discoursed in Hebrew; professing himself to be Soul and Body for the Catholick Church of *Rome*.

See more of this *Ramsey* in the second Part of *Foxes* and *Firebrands*.

There were also two other Jesuits who pretended to be *Jews*; the one was named *Æleazer Ben-Isaiah*, the other *Joseph*, who were two grand Impostors;

Anno 1653. See Mr. *Pryn's* Narrative Printed *Anno* 1659. Pag. 44.

Impostors; these two were likewise Dipped by the *Anabaptists*; they maintained Dipping, not Sprinkling, to be the only Baptism of Jesus Christ, and the *Anabaptists* to be the strong and truest Christians. In their Book then printed to the Republick Parliament, when *England* became a Common-wealth and a Counsel of State, *Anno* 1653. these two Mr. *Pryn* discovered to be gross Impostors; one of them had been a Trooper in Prince *Rupert*'s Army; who after a Collection made for him (as a converted *Jew*) at *Dursty* in *Glocester-shire* by Mr. *Woodward* on the *Sunday*, drank five Jugs of Beer, and smoaked sundry Pipes of Tabaco whereby to digest his Lord's-day Supper, and disgorge his Sermons: Then Locking his Chamber-door, in the Inn, he ran to a Maid-servant, whom he had sent to warm his Bed, and attempted to ravish her; whereupon she cryed out about a Eleven a Clock at Night, and the Boy of the House hearing her, endeavoured to raise the Neighbours: This Impostor fled

fled from thence, of whom the Houſe heard no more ſince.

As the Romiſh ſive Exerciſed amongſt the *Anabaptiſts*, (which Sect ſprang from *Rome* before the Reformation of *England*) ſo likewiſe the Sect called *Quakers*, ſprang from the *Franciſcan* Tribe, as may appear by this Teſtimony, as it was upon Record in *Briſtol*, and taken upon Oath by Mr. *George Cowliſhaw* Iron-monger of the ſaid City, Dated the 22d of *January* 165⅞.

Mr. *Geo. Cowliſhaw* of *Briſtol* his Information againſt the *Quakers*.

This Information was ſent up to *Oliver Cromwell* from *Briſtol*.

I George Cowliſhaw *do affirm, That in the Month of* September *laſt, I had ſome Diſcourſe in* Briſtol *with one Mr.* Coppinger *an* Iriſh-*man, formerly a School-fellow of mine in* Ireland; *he told me that he had lived in* Rome, *and in* Italy, *eight or nine years, and that he had taken on him the Order of St.* Francis; *and that he had lately come from* London, *where he had received a Summ of Money; and whilſt he was at* London, *he went unto all the Churches and Meeting-houſes there, publick and private, that he could hear of, and*

and that none of the Sects that he heard came so near his Fraternity as the Quakers: *And that* (*at* London) *he met* (*being at a* Quaker's *Meeting*) *with two of his Acquaintance, whom he had known formerly at* Rome, *which two were of the same Order of himself; and that these two were now become chief Speakers amongst the* Quakers *at* London, *and that himself also had spoken amongst them in their Meetings above Thirty times, and was well approved of amongst them. And I do further affirm, that the said Mr.* Coppinger *asked me, What sorts of Religions and Opinions then were in this City? I told him, that there were several Opinions and Judgments, but named none of the* Quakers: *upon which Mr.* Coppinger *asked me, Whether there had been any* Quakers *in our City? I answered, No: Whereupon Mr.* Coppinger *told me twice or thrice, That if I loved my Religion as my Soul, I should not hear them: Whereupon I told him, That I thought none of these* Quakers *would ever come to this City: But Mr.* Coppinger *replied,*

plied, If I would give him Five pounds, he would make it Five hundred pounds, if some Quakers *did not come to* Briſtol *within three Weeks or a Month at farthest: The next Day after this our Diſcourſe, Mr.* Coppinger *departed from hence for* Ireland. *But within ſeventeen or eighteen Days after Mr.* Coppinger *left this City, there came to* Briſtol *two* Quakers, *and began to ramble and roar, which cauſed ſeveral to weep, and to follow them, and to become of their Sects,* &c.

Theſe Sectaries that encreaſed by theſe and ſuch-like Emiſſaries of *Rome*, who, as you have already heard, had Licence from thence to aſſume any Sect to confound the Reformation; if not by Popiſh Doctrines, yet by Heretical Errors and Hereſies, be as follows.

1. *Independants.*
2. *Browniſts.*
3. *Chiliaſts*, or *Millenaries.*
4. *Antinomians.*
5. *Anabaptiſts.*

6. *Mani-*

6. *Manifesturians, or Arminians.*
7. *Libertines.*
8. *Familists.*
9. *Enthusiasts.*
10. *Seekers*, and *Waiters.*
11. *Perfectists.*
12. *Socinians.*
13. *Arians.*
14. *Antitrinitarians.*
15. *Antiscripturians.*
16. *Sceptick*, and *Questionists.*
17. *Quakers*, or *Tremblers.*

These Sectaries, to Nullifie and Expulse the Reformation, praised these Doctrines and Errors; a Catalogue of which he as follows:

See Mr. *Tho. Edward's Gangræna*, from Page 18, to Page 36.

1. That the Scriptures cannot be said to be the Word of God; there is no Word but of Christ; the Scriptures are a dead Letter, and no more to be credited than the Writings of Men; not divine, but humane Invention.

Compare these Errors and Heresies with the Errors and Heresies of *Rome*,

2. That the Scripture, whether a true Manuscript or no, whether Hebrew, Greek, or English, is but humane,

humane, and so not able to discover a divine God. Then where is your Command to make that your Rule or Discipline, that cannot reveal you God, nor give you power to walk with God? So that Christ letting out himself as he is in himself, ought to be a Christian's Rule in obedience to himself.

and you shall find that *Rome* occasioned all these Sects and Schisms.

3. That the Scriptures are unsufficient and uncertain; there is no certainty to build any Doctrine upon them; they are not an Infallible foundation of Faith.

4. As the condition of *Adam*, *Noah*, *Abraham*, *Moses*, &c. was, that they did walk with God by the teaching of God; so is ours; that is, not to limit Christ to *Adam*, *Noah*, *Abraham*, *Moses*, *David*, *John*, and the Disciples. As they were not to tie God to any thing before them Recorded, but each of them had a new Record; so are not we to limit God in the General Records of these Paths, but wait upon him in the inlargement of the Gospel what he will record you; and far be it from me to conclude either in

See the Pamphlet call'd *the Pilgrimage of Saints.*

in Doctrine or Practice, that half of his Glory is revealed as yet: As that I should inclose Christ in such a small compass as we have recorded; though I rejoice to understand it in the searching thereof, yet pressing toward the Mark for the price of the high Calling of God, waiting what he will record in my Heart, and in that measure worship him in Spirit and Truth from the teaching of the Spirit.

5. That the Holy Writings and Sayings of *Moses* and the Prophets, of Christ and his Apostles, and the proper Names, Persons, and Things, contained therein, are Allegories; and these Allegories are the Mystery and Spiritual meaning of them.

6. That the Pen-men of Scripture, every one of them writ as themselves conceived; they were the Actions of their own Spirit: And for what is said, they were moved by the Holy Ghost, that was no other Spirit than that which moved them to write and speak other things; *for in him we live, and move, and have our being.*

7. That

7. That the Scriptures of the Old Testament do not concern nor bind Christians now under the New Testament; so that when places of Scripture are brought out of the Old Testament to prove Points, many Sectaries make slight of them, and say, *Give us a Text out of the New, we are Ignorant of the Old:* And hereupon some of them do not Bind the Old Testament with the New, nor Read it.

8. That right Reason is the Rule of Faith; and that we are to believe the Scriptures, and Doctrine of the Trinity, Incarnation, Resurrection, so far as we see them agreeable to Reason, and no farther.

9. That the New Testament, nor no place of Scripture in it, binds any further than the Spirit for present reveals to us, that such a place is the Word of God.

10. To read Scripture in English to a mixt Congregation, without present Expounding it, is dangerous, and worse than to read it in Latin; for in Latin, as it doth

no good, so it doth no harm.

See the Book Entituled, *The Comfort for Believers*, Page 36. and the Assembly of Divines against it.

11. That God hath a hand in, and is the Author of the sinfulness of his People; that he is the Author not of those Actions alone, in and with which Sin is, but of the very Pravity, Ataxy, Anomy, Irregularity and Sinfulness it self which is in them.

12. That all Lyes come forth from out of the Mouth of God.

Here behold *Romes* Policy for Liberty of Conscience to destroy the Church of *England*.

13. 'Tis the Will and Command of God, that since the coming of his Son the Lord Jesus, a permission of the most Paganish, Jewish, Turkish, or Antichristian Consciences and Worships be granted to all Men in all Nations and Countries; and they are only to be fought against with the Sword of God's Spirit, the Word of God; and for the Parliament to use any civil, coercive means to compel Men of different Judgments, is one of the greatest Sins that can be named; 'tis committing a greater Rape, than if they had forced or ravished the Bodies of all the Women in the World: Yea, if it be Men's Consciences, the Magistrate may not punish

niſh for Blaſphemies, nor for denying the Scriptures, nor for denying there is a God.

14. That no Man was caſt into Hell for any Sin, but only becauſe God would have it ſo.

15. That Man had Life before God breathed into him; and that which God breathed into him was part of the Divine Eſſence, and ſhall return into God again.

16. That we ſhould think of our ſelves no better than was meet; for God loves the Creatures that creep upon the Ground, as well as the beſt Saints; and there's no diſtance between the Fleſh of Man, and the Fleſh of a Toad.

17. That the Prince of the Air that rules in the Children of Diſobedience, is God; and that there is no other Spirit but one, which Spirit is God.

18. That God hath not decreed all the Actions of Men; becauſe Men doing what God decreed, do not ſin.

19. That God was never angry nor diſpleaſed with Man; for if he

were ever displeased, and pleased again, then there is a changeableness in God.

20. That God loved not one Man more than another before the World; neither is there an absolute, particular Election, but only general and conditional upon perseverance; and the Scripture no-where speaks of Reprobates or Reprobation.

Lo, behold Pope *John* his Doctrine.

21. That the Soul dies with the Body, and all things shall have an end; but God only shall remain for ever.

22. Every Creature in the first Estate of Creation was God, and every Creature is God; every Creature that hath Life and Breath being an Efflux from God, and shall return into God again, be swallowed up in him, as a drop in the Ocean.

23. That to a saving knowledge of God, it sufficeth not to know him in the Book of Nature; nor, secondly, as revealed in the Holy Scriptures, but that we must know him as abstract from his Mercies, and all his Attributes.

24. That in the Unity of the Godhead there is not a Trinity of Persons, but the Doctrine of the Trinity believed and professed in the Church of God, is a Popish Tradition, and a Doctrine of *Rome*.

25. There are not Three distinct Persons in the Divine Essence, but only Three Offices; the Father, Son, and Holy Ghost, are not Three Persons, but Offices.

26. That there is but One Person in the Divine Nature.

27. That Jesus Christ is not very God; not God Essentially, but Nominally; not the Eternal Son of God by Eternal generation; no otherwise may he be called the Son of God, but as he was Man.

28. That Christ's humane Nature is defiled with Original Sin as well as ours; Christ had from the Birth to his Death the same Original Corruption as ours; he took our Sin into his Nature, as well as our Flesh upon him; Christ is not of a holier Nature than we: But in this appears God's love to us, that he will take one of us in the same condition, to convince us of what he is to us, and hath made us to be in him. Methinks the beholding of Christ to be holy in the Flesh, is a dishonour to God; in that we should conceive Holiness out of God, and again a discomfort to the Saints; that he should be of a more holy Nature than they, as

being no ground for them to come near with boldneſs to God.

29. That we did look for great matters from one Crucified at *Jeruſalem* ſixteen hundred years ago; but that does us no good, it muſt be a Chriſt formed in us; the Deity united to our Humanity; Chriſt came into the World to live thirty two years, and to do nothing elſe that he knew, and bleſſed God he never truſted in a Crucified Chriſt.

30. Chriſt was true Man when he created us, yea from Eternity; and though he had not Fleſh, yet was he very Man without Fleſh.

31. That Chriſt died for all Men alike, for the Reprobate as well as for the Elect; and that not only ſufficiently, but effectually; for *Judas* as well as *Peter*; for the Damned in Hell as well as the Saints in Heaven.

32. That by Chriſt's Death, all the Sins of all the Men in the World, Turks, Pagans, as well as Chriſtians, committed againſt the Moral Law and Firſt Covenant, are actually pardoned and forgiven; and this is the Everlaſting Goſpel.

33. That Chriſt did only ſatisfie for the Sins againſt the firſt Covenant, but not for the Sins againſt the ſecond Covenant, as unbelief; he died not for the unbelief of any.

34. Chriſt

34. Christ died only for Sins past, before the Gospel is revealed to the Sinner; and the Sins of Men committed after Conversion, Christ died not for; but they are pardoned by his being a continual Sacrifice.

35. Every Man satisfies for himself for the Sins against the second Covenant, namely Unbelief; because he that believes not the wrath of God, abides upon him; so that for a years Unbelief, a Man bears a years Wrath: and this is all the satisfaction God requires.

36. That no Man shall perish or go to Hell for any Sin but Unbelief only.

37. That the Heathen, who never heard of Christ by the Word, have the Gospel; for every Creature, as the Sun, Moon, and Stars, preach the Gospel to Men; and in them is revealed the knowledge of Christ crucified, and Sin pardoned, if they had Eyes to see it.

38. Those Heathen that perish, do perish only for not Believing according to the Gospel they enjoy.

39. Christ did not by his Death purchase Life and Salvation for all; no, nor for the Elect; for it was not the End of God in the coming of Christ to purchase Love and Life; but Christ himself was purchased by Love, that he might make out Love, and purchase us to Love; for

Christ came not to reconcile God to Man, but Man to God; for though Christ doth hold forth Love and Life, yet he did not purchase it, but was purchased by it.

40. Christ Jesus came into the World to witness and declare the Love of God to us, not to procure it for us, or to satisfie God (as some say;) Christ was a most glorious Publisher of the Gospel; he was sent to preach the Gospel, to heal the broken-hearted, to preach deliverance to the Captives: In all that Christ saith to be the End of his coming, is not a word mentioned of any thing done by him in way of satisfying God: Christ's coming was more like a Conqueror to destroy the Enmity in our Nature, and so to convince us of the Love of God to us, by destroying in our Nature that which nothought stood between God and us.

41. That the Unction which the Saints are said to receive from the Holy One, 1 *John* 2. 20. is one with the Christ-hood of Christ.

42. That Christ was a legal Preacher; for till after his Ascension the Gospel was not preached: Christ lived in dark times, and so he preached the Law; but afterwards then the Gospel came to be preached.

43. That

43. That Christ shall come and live again upon the Earth, and for a Thousand years reign visibly as an Earthly Monarch over all the World, in outward Glory and Pomp, putting down all Monarchy and Empires.

44. That when Christ in his own Person hath subdued the disobedient Nations, then the Church of the Jews and Gentiles shall live without any disturbance, from within or without it: All Christians shall live without Sin, without the Word, Sacraments, or any Ordinance; they shall pass those Thousand years in Worldly Delights, begetting many Children, Eating and Drinking, and enjoying all lawful Pleasures which all the Creatures then redeemed from their ancient Slavery can afford.

45. That Men may be saved without Christ; and the very Heathens are saved, if they serve God according to the knowledge God hath given them, though they never heard of Christ.

46. That the least Truth is of more worth than Jesus Christ himself.

47. Christ by his Death hath freed all Men from a Temporal Death, which *Adam*'s Sin only deserved; by purchasing them a Resurrection; and hath opened them a way to come to the Father if they will: Thus far he died for all, no farther for any.

48. The

48. The Spirit of God dwells not, nor works in any; it is but our conceits and miſtakes to think ſo, 'tis no Spirit that works but our own.

49. That the ſame Spirit which works in the Children of Diſobedience, is that Spirit which ſanctifies the hearts of the Elect.

50. That there is a perfect way in this life; not by Word, Sacraments, Prayer, and other Ordinances, but by the Experience of the Spirit in a Man's ſelf.

51. That a Man Baptized with the Holy Ghoſt, knows all things even as God knows all things; which Point is a deep Myſtery, and great Ocean, where there is no caſting Anchor, nor ſounding the bottom.

52. That if a Man by the Spirit know himſelf to be in the State of Grace, though he did commit Murther or Drunkenneſs, God did ſee no ſin in him.

53. That Sanctification is not an evidence of Juſtification; and all notes and ſigns of a Chriſtians Eſtate are legal and unlawful.

54. Believers have no inherent Sanctification, nor ſpiritual habits of Grace infuſed into their hearts; but all their Sanctification is that which is inherent in Chriſt; and they for this, and no other cauſe, are ſaid in Scripture-phraſe to be ſanctified,

sanctified, but because of Christ's Sanctification and inherent Holiness.

55. Though *Adam* had continued in his State of Innocency, and not fallen, yet he had died a Natural Death; for Death now is a fruit of Sin to Believers.

56. God's Image on Man, is only our face and countenance; and every wicked Man hath therefore God's Image as well as good Men.

57. That *Adam*, and so Mankind in him, lost not the Image of God by his Fall, only incurred a Temporal Death; which was suspended, for a time, upon the promise of a Saviour.

58. There is no Original Sin in us, only *Adam*'s first Sin was Original Sin.

59. That the guilt of *Adam*'s Sin is imputed to no Man; no Man is punished for *Adam*'s Sin.

60. That one Man is no more Spiritual than another; nor is there any such inward Difference between Man and Man; but all the Spiritualness and Difference lies without us in the Word, which guides some Men, and not others.

61. That all Men who have the Gospel preached to them, and so manifested to their understandings, are immediately, without any more ado, able of themselves to believe and receive Christ.

62. There

62. There is no Free-will in Man, either to Good or Evil; either in his Natural Estate or Glorified Estate.

63. That there is a Power in Man to resist Grace; and that the Grace which would convert one Man, would not convert another.

64. Natural Men may do such things as whereunto God hath by way of Promise annexed Grace and Acceptation; and that if Men improve their Natural abilities to the utmost in seeking Grace, they shall find it.

65. That Regenerate Men, who have true Grace, may fall totally and finally away from the State of Grace.

66. That the Moral Law is of no use at all to Believers; that 'tis no rule for Believers to walk by, nor to examine their Lives by; and that Christians are freed from the Mandatory Power of the Law.

67. Persons justified, are not justified by Faith; but are justified from all Eternity.

68. Neither Faith, nor Repentance, nor Humiliation, nor Self-denial, nor use of Ordinances, nor doing as one would be done to, are Duties required of Christians, or such things as they must Exercise themselves in, or they can have no part in Christ.

69. True

69. True Faith is without all doubts of Salvation; and if any Man have doubts of his Salvation, his Faith is to be noted with a black mark.

70. That *credere*, Faith in a proper sence is imputed to Justification, and not Christ's Righteousness imputed to Justification.

71. That the Doctrine of Repentance is a Soul-destroying Doctrine.

72. In the Old Covenant (that is, before Christ came in the Flesh) in the Prophet's days, Repentance is declared as a means to obtain Remission; and neither Remission, nor the knowledge of Remission to go before, but to follow Contrition: But this is not the Gospel which is established upon better promises.

73. That 'tis as possible for Christ himself to sin, as for a Child of God to sin.

74. That there ought to be no Fasting-days under the Gospel; and that Men ought not to afflict their Souls, no, not in a day of Humiliation.

75. That God doth not chastise any of his Children for Sin; and let Believers sin as fast as they can, there is a Fountain open for them to wash in; and that not for the Sins of God's People, but for Swearers and Drunkards the Land is punished.

76. That

76. That Believers have nothing to do to take care, or to look to themselves to keep from Sin; God must look to them, if he will.

77. God loves his Children, as well sinning as praying, hearing and doing the holiest Duties; he accounts of them never the better for their good Works, nor never the worse for their ill Works.

78. That God's Children are not at all to be humbled, troubled or grieved for Sin after Conversion; and what *Peter* did in this kind after his foul fact of Denying his Master, issued from the weakness of his Faith.

79. That God's Children are not to ask the pardon and forgiveness of their Sins; they need not, they ought not, and 'tis no less than Blasphemy for a Child of God to ask pardon of Sins; 'tis Infidelity to ask pardon of Sins; and *David*'s asking forgiveness of Sin, was his weakness.

80. That when *Abraham* denied his Wife, and in outward appearance seemed to lie in his distrust, Lying, Dissembling, and Equivocating, that his Wife was his Sister; even then truly all his Thoughts, Words and Deeds were perfectly holy and righteous from all spot of Sin in the sight of God freely.

81. The

81. The Called of God have Sin in the Flesh; they have Sin in the Converſation; but they have no Sin, neither can they have any in the Conſcience; for the true Faith of God's Elect, and Sin in the Conſcience, can no more ſtand together than Light and Darkneſs: And this reconciles thoſe two Scriptures; *If we ſay we have no ſin, we deceive our ſelves; and he that is born of God, doth not commit ſin; neither can he, becauſe he is born of God.*

82. The great Antichriſt is that Myſtical body of Iniquity, which oppoſeth *Jeſus Chriſt*, and not the Pope of *Rome*, or any particular Succeſſion of Men, only he is a part of Antichriſt. *Denn* makes the oppoſition of Antinomian Errors to be the Man of Sin, and the great Antichriſt; as is to be ſeen in ſeveral Pages of his *Man of Sin diſcovered.* And Sectaries make them who deny Chriſt's dying for all, to be Antichriſt's; Others make Antichriſtianiſm to conſiſt in the Coercive Power of the Magiſtrate in Matters of Religion.

83. That the Soul of Man is Mortal as the Soul of a Beaſt, and dies with the Body.

84. That the Souls of the faithful after Death, do ſleep till the day of Judgment, and are not in a capacity of acting any thing for God: but 'tis with them as 'tis with

with a Man that is in ſome pleaſing Dream.

85. That the Bodies of the faithful ſhall not riſe again at the Reſurrection, (namely the ſame that died) but their Souls ſhall have other Bodies made fit for them, either by Creation or Faction from ſome pre-exiſting matter; and though the Bodies be new, yet the Men are the ſame, becauſe the ſame Souls remain ſtill.

86. Infants riſe not again, becauſe they are not capable of knowing God, and therefore not of enjoying him.

87. That the Perfection and Reſurrection, ſpoken of by St. *Paul*, 1 *Cor.* 15. 52, 53, 54, 55, 56, 57. the hope ſet before us, the Eternal inheritance, a City having foundation, whoſe builder and maker is God, are to be attained in the fulneſs and perfection of them now in this preſent time before the common Death of the Body.

88. That none of the Souls of the Saints go to Heaven, where Chriſt is; but Heaven is empty of the Saints till the Reſurrection of the Dead.

89. There is no Reſurrection at all of the Bodies of Men after this life, nor no Heaven nor Hell after this life, nor no Devils.

90. There

90. There shall be in the last day a Resurrection from the Dead of all the brute Creatures, all Beasts and Birds that ever lived upon the Earth; every individual of every kind of them that died shall rise again, as well as of Men; and all these Creatures shall live for ever upon the Earth.

91. There is no Hell, but in this life; and that's legal Terrors and Fears which Men have in their Consciences.

92. That there is no Church upon the Earth, no true Ministry, no Sacraments, no Gospel, no Faith, because there are no visible nor infallible Gifts.

93. No Man is damned but for rejecting the Gospel; and none can reject the Gospel, but those who have it tendred unto them, as they had it in the Apostles days, being confirmed by Miracles.

94. That the pure Preaching of the Word, and right Administration of the Sacraments, are no notes nor signs of a true visible Church.

95. 'Tis the Will of God that Miracles should attend the Ministry; the Apostles make a Marriage of Doctrine and Miracles; so that they who preach the Gospel, must be so gifted as to confirm it by Signs and Wonders.

96. That many Christians, in these days, have more knowledge than the Apostles; and when the time is come that there shall be true Churches and Ministry erected, they

ſhall have greater Gifts, and do greater Miracles than the Apoſtles ever did, becauſe the Chriſtian Church was but in its Infancy.

97. That there ought to be in theſe times no making or building of Churches, nor uſe of Church-Ordinances; as Miniſtring of the Word, Sacraments; but waiting for a Church, being in readineſs upon all occaſions to take knowledge of any Paſſenger, of any Opinion or Tenet whatſoever. The Saints or Pilgrims do wander as in a Temple of ſmoak, not able to find Religion; and therefore ſhould not plant it by gathering or building a pretended, ſuppoſed Houſe, but ſhould wait for the coming of the Spirit, as the Apoſtles did.

98. There is a Salvation that ſhall be revealed in the laſt times, which was not known to the Apoſtles themſelves.

99. That within a while God will raiſe up Apoſtles, Men extraordinarily endowed with viſible Gifts, to preach the Goſpel; and that ſhall precede the Fall of *Rome*.

100. That in Points of Religion, even in the Articles of Faith, and Principles of Religion, there's nothing certainly to be believed and built on, only that all Men ought to have Liberty of Conſcience, and liberty of Propheſying.

101. That the Scriptures no-where ſpeak of Sacraments, Name or Thing.

102. That the Covenant whereof Circumciſion was the Seal, was only of Temporal

poral promises; as *Ex. G.* of the Land of *Canaan*; that the Covenant God made with *Abraham*, had nothing Spiritual in it; and that Circumcision was a Seal of the Righteousness of Faith to no other but *Abraham* alone, *Quatenus* a Father, and not to his Children.

103. That Baptism is not a Seal nor Sign of the Covenant of Grace.

104. That Pædo-baptism is unlawful, and Antichristian; and that 'tis as lawful to Baptize a Cat, or a Dog, or a Chicken, as to Baptize the Infants of Believers.

105. 'Tis as lawful to break any of the Ten Commandments, as to Baptize an Infant: 'tis as lawful to commit Adultery and Murther, as to Baptize a Child.

106. That Baptizing belongs not to Ministers only; all Gifted-Brethren and Preaching-Disciples (though no Ministers) may Baptize.

107. Baptizedness is not Essential to the Baptizer, nor Essential to Preaching; so that Persons not only not in Office, but not so much as Baptized, may both Baptize and Preach.

108. Miracles are Essential to the Administration holden forth in the Commission of Baptism, *Mat.* 28. 19.

109. That none are to be admitted to the Lord's Supper, though Believers and Saints; nor their Children to be Baptized, but only they who are Members in a Church-way.

 110. There

110. There is no Scripture against a Man's being often Baptized; neither is it more unlawful to be Baptized often, than to receive the Lord's Supper often.

A Popish Tenet.

111. That Christ's Words in the Institution of his Supper, *This is my Body, and this is my Blood*, are to be understood Literally.

112. That Christians in receiving the Lord's Supper, should receive with their Hats on, with their Heads covered; but the Ministers should administer it with their Hats off, uncovered.

113. That 'tis as necessary to be joined in Church-fellowship, as with Christ the Head; and there's such a necessity of entring into a Church-way, as there is no expectation of Salvation without it.

Here behold both Sectaries and *Rome*'s Spleen to the Church of *England*.

114. That the Church of *England* and the Ministry thereof is Antichristian, yea of the Devil; and that 'tis absolutely sinful and unlawful to hear any of their Ministers preach in their Assemblies.

This Sectarian shews his Zeal to *Rome* disguisedly.

115. That the Church of *Rome* was once a true Church; but so was the Church of *England* never; therefore 'tis likelier the Church of *Rome* should be in the right in the Doctrines of Free-will, Universal Redemption, Original Sin, *&c.* than the Church of *England*.

116. That the calling and making of Ministers of the Word and Sacraments are not *Jure Divino*; but a Minister comes to be

be ſo, as a Merchant, Bookſeller, Tailor, and ſuch like.

117. That all ſetled, certain Maintenance for Miniſters of the Goſpel, eſpecially that which is called Tithes, is unlawful, Jewiſh and Antichriſtian.

118. That Miniſters of the Goſpel in theſe days ought to work with their Hands, and to follow ſome Calling, that they may not be chargeable to the Church.

119. That there ought to be no diſtinct Order of Miniſters; not no ſuch calling of ſome Perſons diſtinct and ſeparated from the People; but that all Men who have Gifts are in their turns and courſes, by the appointment of the reſt of the Company to Preach, Pray, Baptize; and they are for that turn inſtead of Miniſters, and as Miniſters.

Liberty of Conſcience deſtroyeth Chriſtian Miniſtry.

120. That all days are alike to Chriſtians under the New Teſtament; and they are bound no more to the obſervation of the Lord's Day, or the firſt Day of the Week than to any other.

A pretty put-off of a diſguiſed Papiſt to play.

121. That the Jewiſh Sabbath, or *Saturday*, is ſtill to be kept by Chriſtians for their Sabbath.

122. That Chriſtians are not bound to meet one day in Seven conſtantly, according to the Manner of the Nations; nor to Pray and Preach thus long, and in this manner two or three hours, according to the cuſtom of the Nations.

123. No Man hath more to do to preach the Gospel than another; but every Man may preach the Gospel as well as any.

124. That 'tis lawful for Women to preach; and why should they not, having Gifts as well as Men? And some of them do actually preach, having great resort to them.

125. 'Tis a part of the Christian liberty of Christians, not to hear their own Ministers, but to go and hear where they will, and whom they think they may profit most by.

126. That 'tis unlawful to worship God in places Consecrated, and in places where Superstition and Idolatry have been practised, as in our Churches.

127. That Men ought to Preach and Exercise their Gifts without Study and Premeditation, and not to think of what they are to say till they speak; because it shall be given them in that hour, and the Spirit shall teach them.

This pretended Saint agrees with *Rome*'s Ignorance, the Mother of Devotion.

128. That there is no need of humane Learning, nor of reading Authors for Preachers; but all Books and Learning must go down, it comes from the want of the Spirit, that Men write such great Volumes, and make such a-do of Learning.

129. There are some Women, ten or eleven in one Town or Vicinity, who hold it unlawful to hear any Man Preach, either publickly or privately, because they must not be like those Women in *Timothy*, *Ever learning*,

2 Tim. 3. 6, 7.

learning, and never coming to the knowledge of the truth.

130. That 'tis unlawful to Preach at all, ſent or not ſent out (as in a Church-State,) but only thus; A Man may preach as a waiting Diſciple; that is, Chriſtians may not preach in a way of poſitive aſſerting and declaring things; but all they may do, is to conferr, reaſon together, and diſpute about things.

131. That 'tis unlawful for the Saints to join in receiving the Lord's Supper, where any wicked Men are preſent; and that ſuch mixt Communion doth pollute and defile them.

132. 'Tis unlawful for the Saints to join in Prayer where wicked Men are, or to Pray with any of the wicked.

133. That 'tis unlawful for Chriſtians to Pray ſo much as privately with thoſe (though Godly) that are not Members of a true Church, but are Members of the Church of *England*, and the Aſſemblies thereof.

Here the Ch. of *England* is a ſore unto them.

134. That however Conference and Diſcourſe may be had with all, yet 'tis not lawful to join in Prayer, or giving of Thanks; no, not before Meat with thoſe (though otherwiſe acknowledged Saints and Godly, and are Members of Churches in the Church-way) that are not of the ſame Judgment and Way.

135. That 'tis unlawful for Chriſtians to Pray at all with any others, (either as

being the Mouth in Prayer, or as joining in Prayer) though never so Godly, and of their own Judgments, either in the publick Assemblies, or in their Families, unless such persons who prayed had an infallible Spirit, as the Apostles.

136. That Christians are not bound to Pray constantly every day at set-times, as Morning and Evening, but only at such times as the Spirit moves them to it; and if they find not themselves so moved in many Days and Weeks together, they ought not to Pray.

137. That wicked and unregenerate Men ought not to pray unto God at all.

138. That all Singing of Psalms, as *David's*, or any other holy Songs of Scripture, is unlawful, and not to be joined with.

Such pretended Psalms as *Burges* does to this day.

139. That the Singing which Christians should use, is that of Hymns and Spiritual Songs, framed by themselves, composed by their own Gifts, and that upon special occasions; as Deliverances, *&c.* Sung in the Congregation by one of the Assembly, all the rest being silent.

140. That Love-feasts, or Feasts of Love (with which the Lord's Supper is to be administred also) is a perpetual Ordinance of Christ, at which only Church-members are to be present, and to partake.

141. That there is no distinction concerning Governments, Ecclesiastical and Civil; for all Government which concerns the

the Church, ought to be Civil; but the Maintaining of that Distinction, is for Maintaining the Interest of Church-men.

142. That a few private Christians, as six or seven gathering themselves into a Covenant and Church-fellowship, have an absolute, intire Power of the Keys, and all Government within themselves; and are not under any Authoritative Power of any Classes, Synods, or General Councils, whatsoever they do, or what ways soever they take.

143. That the Presbytery and Presbyterial Government, are the false Prophet, and the Beast spoken of in the *Revelations*: Presbytery is a third part of the City of *Rome*; yea, that Beast in *Revel.* 11. that ascends, and shall kill the two Witnesses; namely, the *Independants*.

Here Presbytery, next to the Church of *England*, is hated by Sects and Papists.

144. That there are Revelations and Visions in these times, yea to some they are more ordinary, and shall be to the People of God generally within a while.

145. That the Gift of Miracles is not ceased in these times; but that some of the Sectaries have wrought Miracles, and Miracles have accompanied them in their Baptism, *&c.* and the People of God shall have power of Miracles shortly.

146. That Anointing the Sick with Oyl by the Elders praying over them; with laying on of Hands, is a Church-Ordinance for Church-members that are sick, for their recovery.

Look how the Sects cloak Extream Unction.

147. 'Tis

147. 'Tis ordinary for Christians now in these days, with *Paul* to be rapt up to the third Heavens, and to hear words unutterable; and they cannot well have assurance of being Christians, that have not found and had experience of this.

148. That Christian Magistrates have no power at all to meddle in Matters of Religion, or things Ecclesiastical; but in Civil only concerning the Bodies and Goods of Men.

Behold how they would have expulsed the Reformation, though enacted by King and Parliament.

149. That for a People to wait upon Man for a form to worship God by, was Idolatry: Nay, for a People to wait upon a Parliament or Assembly for a form to worship God by, was worse than Corporal Idolatry.

150. Whatsoever Errors or Miscarriages in Religion the Church should bear withal in Men, continuing them still in Communion with them, as Brethren; these the Magistrates should bear with in Men, continuing them in the Kingdom or Common-wealth in the enjoyment of the Liberty of Subjects.

See *England's* Birth-right, Page 33. Letters printed upon *Lilburn's* Imprisonment, &c.

151. That the Parliament having their Power from, and being intrusted by the People, the People may call them to an account for their Actions, and set them right and strait: And seeing this present Parliament doth ingross Law-making, and also Law-executing into their own hands, contrary both to Reason, and to the true meaning

ing

ing of the Law; the Free-men of *England* ought not only to chuſe new Members where they are wanting once every year, but alſo to renew and inquire once a year after the Behaviour and Carriage of thoſe they have choſen. And if they find they never did any good, or are groundedly ſuſpected to be unſerviceable; that then thoſe that chuſe and ſent them may have liberty to chuſe more faithful, able, and better Men in their places.

152. If God command ſuch a thing to be done in his Word, and the Magiſtrate now come and command the ſame to be done; though a Chriſtian ought to have, and would have done it, becauſe of God's Command; yet now he ought not to do it, becauſe the Magiſtrate commands it. Liberty of Conſcience deſtructive to all Civil and Chriſtian Government.

153. All the Earth is the Saints, and there ought to be a Community of Goods; and the Saints ſhould ſhare in the Lands and Eſtates of Gentlemen, and rich Men.

154. That 'tis lawful for a Man to put away his Wife upon indiſpoſition, unfitneſs or contrariety of Mind ariſing from a cauſe in Nature unchangeable; and for diſproportion and deadneſs of Spirit, or ſomething diſtaſtful and averſe in the immutable bent of Name: And Man, in regard of the freedom and eminency of his Creation, is a Law to himſelf in this matter, being Head of the other Sex, which was made for him; neither need he hear and judge therein above himſelf. This was a device of the Poiſh Clergy, who in Sectarian ſhapes brought in new Marriages, in that they may keep a Wench and not break their Vow of pretended Chaſtity.

155. 'Tis

155. 'Tis lawful for one Man to have two Wives at once.

156. That Children are not bound to obey their Parents at all, if they be ungodly.

157. That Parents are not to Catechise their little Children, nor to set them to read the Scripture, or to teach them to Pray, but must let them alone for God to teach them.

158. 'Tis unlawful for Christians to defend Religion with the Sword; or to fight for it when Men come with the Sword to take it away, Religion will defend it self.

159. 'Tis unlawful for Christians to fight, and take up Arms for their Laws and Civil Liberties.

This is like St. *Francis*, who would not crack or kill his Lice.

160. 'Tis unlawful to fight at all, or to kill any Man; yea, to kill any of the Creatures for our use; as a Chicken, or on any other occasion.

Their spleen against Common Prayer.

161. That using of set Forms of Prayer prescribed is Idolatry.

162. *David*'s saying, *I am a Worm*; and no Man must be understood literally; yea, he was both a Man, and no Man, in the same literal sence.

163. That the Scripture speaks but of one kind of Faith.

164. Some of the Sectaries in *London* do hold, That in *Suffolk* there is a Prophet raised up to come and preach the Everlasting

ing Gospel to them; and he stays but for a Vocal call from Heaven to send him, which is expected daily; and that this Man is that Prophet spoken of in the Scripture, 1 *John* 25. That Prophet in that Scripture, distinguished from Christ and *Elias*, is this Man raised up in *Suffolk*.

165. That it could not stand with the Goodness of God to Damn his own Creatures eternally.

166. That God the Father did reign under the Law, God the Son under the Gospel; and now God the Father and God the Son are making over the Kingdom to God the Holy Ghost, and he shall reign and be poured out upon all flesh.

167. That there shall be a general Restauration, wherein all Men shall be reconciled to God and saved; only those who now believe, and are Saints before this Restauration, shall be in a higher condition than those that do not believe.

168. That 'tis not lawful for Christians to be a Magistrate, but upon turning Christian he should lay down his Magistracy; neither do we read after *Cornelius* was Baptized (though he were a Centurion before, and a Man in Command and Authority) that ever he medled any more with his Band called the *Italian* Band.

169. Man lost no more by the Fall, than all the rest of the whole Creation fell into with *Adam*; all the World being condemned

demned to Death and Desolation; yea the Heavens and the Earth also: So that you may as safely conclude that all the whole Creation lost Life and Salvation to Glorification by *Adam*'s transgression, as to conclude that Man lost Salvation by *Adam*'s transgression.

170. Man hath not by Christ brought unto him Eternal Life and Salvation, but only such a Life as all the whole Creation hath together with him; for the second *Adam* hath not purchased Eternal Life to Glorification for Man.

171. All the Creatures shall assuredly partake of the Gospel of Peace; and that our Lord the great Prophet spake something to this purpose, when he saith, *Go preach the Gospel to every Creature*, though they cannot hear to Life and Glorification; and Christ is the great Prophet of his Father, to declare his Father's Counsel to the whole Creation; and he is the great High Priest, which offereth up himself a Sacrifice of full satisfaction; not for all Men only, but for all that by Man was lost, even the whole Creation of God.

172. That a Directory, or Order to help in the way of Worship, is a breach of the second Commandment; and there is no Word of God to warrant the making of that Directory-book, more than *Jeroboam* had for the making of Calves of Gold, which he set upon two high places; one at

t *Dan*, the other at *Bethel*, to the confusion of himself and his Posterity.

173. No Man is yet in Hell, neither shall any be there until the Judgment; for God doth not Hang first, and Judge after.

174. Men say that Faith is Supernatural; but how can it be above Nature to believe that which we see sufficient ground to believe? and to believe any thing of which we have no plain ground and reason, is so far from being above Nature, that it is below it; and proper to Fools, and not to reasonable Men.

175. The Law doth not pronounce Eternal Death in Hell-fire on those that obey it not; nor were Men to have perished in Hell-fire in relation to the Law, or *Adam*'s Sin; but the Gospel pronounceth Eternal Death in Hell-fire on those that obey it not; and if we had been to suffer Hell in relation to *Adam* or the Law, then Christ also should have suffered in Hell for us, to have redeemed us from thence, which he did not.

176. It is not suitable to God to pick and chuse amongst Men in shewing Mercy: If the Love of God be manifested to a few, it is far from infinite; If God shew not Mercy to all, to ascribe it to his Will or Pleasure, is to blaspheme his excellent Name and Nature.

These

These and many more blasphemous Tenets did these Sectaries Preach and Print, which would fill a large Volume here to Express them all; and truly if God had not been merciful in restoring the Reformed Church of *England* again, both She and Presbytery it self had by this time been past recovery.

Thus, good People, we may (if we seriously ponder upon these Collections,)
Revel. 14. 8. behold *Babylon*, because she hath made these Nations (since it hath pleased God to restore his Word unto our Ancestors) to drink of the Wine of the Wrath of her Fornication. Let us therefore unite in the fear of the Lord, and rejoice in Christ our Salvation; that we may hearken unto the Voice that came from Heaven,
Revel. 18. 4. saying; *Come out of her, O my People, that ye be not partakers of her Sins, and that ye receive not of her Plagues.*

FINIS.

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